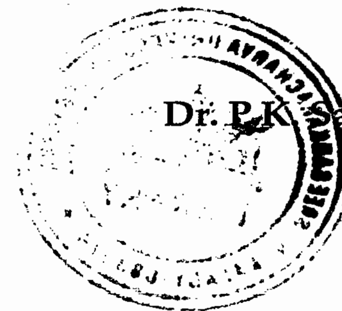
THE YOGA SYSTEM
OF
PATAÑJALI
A Conceptual Analysis



Dr. P.K. Sasidharan Nair



NEW BHARATIYA BOOK CORPORATION
DELHI (INDIA)

Publisher :
New Bharatiya Book Corporation
5824, New Chandrawal (Near Shiva Mandir)
Jawahar Nagar, Delhi-110007
Phone : 23851294, 65195809
E-mail newbbc@indiatimes.com



First Edition : 2007

ISBN : 81-8315-059-4

Printed at : **Jain Amar Printing Press**
Delhi-110007

PREFACE

In India one comes across six darśanas or orthodox systems of philosophy: Nyāya, Vaiśeṣika, Sāṁkhya, Yoga, Pūrvamīmāṁsā, Vedānta or Uttaramīmāṁsā. These systems recognize the brāhminical or priestly tradition and are recognized by it. Besides these orthodox systems there are others, which are heterodox, such as the Buddhists, etc. These systems do not recognize the brāhminical or priestly tradition, and are rejected by it.

All the orthodox systems of Indian philosophy have one goal in view, the liberation of the soul through perfection. The utility of the Yoga is to bring out the perfect man and not let him wait and wait for ages just a play thing in the hands of the physical world, like log of drift wood carried from wave to wave and tossing about in the ocean.

According to Patañjali, the author of the Yoga system, the word 'Yoga' is interpreted to mean the act of 'fixing or concentrating the mind in abstract meditation', and this is said to be effected by preventing the modifications of citta or the thinking principle.

Yoga is not only a collection of certain practices with full of disciplines, it is based upon a perfectly structured and integrated world view which aims at the transformation of a human being from his actual and unrefined form to a perfect form.

The present work consists of nine chapters. Chapter 1 is an Introduction where the salient features of the study is analysed. Chapter 2 is a general study of the six schools of Indian Philosophy. The different commentaries of Patañjali,

Vyāsa and Vijñānabhikṣu are dealt in the chapter 3. Chapter 4 deals with the different types of vṛttis. Chapter 5. explains in detail the eight parts of Yoga. The concept of saṁyama and its importance is dealt in the chapter 6. The significance of God in Yoga is explained in the chapter 7. Chatper 8. deals with release, which is the ultimate aim of a human being, Chapter 9 is a critical estimate of the work.

The Yoga Sūtras of Patañjali are added in the Appendix-I. A glossary of the important Sanskrit terms forms Appendix-II and a word index is given in Appendix-III. At the end a Bibliography and Articles are added.

I am greatful to Miss. A. Srividhya project fellow of the Sanskrit Department for her help. I am also thankful to Dr. N. Sivagamikkani, Miss. N. Mohana, Research Scholar and Mr. P.P. Sudarsan Guest Lecturer in my Department. Finally I express my gratitude to New Bharatiya Book Corporation, New Delhi especially Shri Subhash Jain and Shri Deepak Jain for seeing the work through the press.

ABBREVIATIONS

A.A.,	:	Aparokṣa Anubhūti
Ait. Up.,	:	Aitareya Upaniṣad
B.G.,	:	Bhagavad Gītā
B.S.B.,	:	Brahma Sūtra Bhāṣyam
B.S.,	:	Brahma Sūtram
Bṛ. Up.,	:	Bṛhadāraṇyaka Upaniṣad
Sā. Sū.,	:	Sāṁkhya Sūtra
S.T.V.,	:	Sāṁkhya Taru Vasanta
S.K.,	:	Sāṁkhya Kārikā
Praś. Up.,	:	Praśna Upaniṣad
Ka. Up.,	:	Kaṭha Upaniṣad
Mā.Up.,	:	Māṇḍūkya Upaniṣad
Mait. Upa.,	:	Maitrāyaṇīya Upaniṣad
Mu. Up.,	:	Muṇḍaka Upaniṣad
Śvt. Up.,	:	Śvetāśvatara Upaniṣad
Tait. Up.,	:	Taittirīya Upaniṣad
V.B.,	:	Vijñāna Bhikṣu
V.M.,	:	Vācaspati Miśra
V.P.,	:	Vedānta Paribhāṣā
V.S.,	:	Vedānta Sāra
Yo. Sū.,	:	Yoga Sūtra
Yo. Vā.,		Yoga Vārttikam

CONTENTS

1

INTRODUCTION

Every Indian system seeks the truth, not as academic "knowledge for knowledge's sake", but to learn the truth which will make men free. The six basic systems and the many sub-systems of Hinduism, the four chief schools of Buddhism, and the two schools of Jainism, and the materialism of Cārvāka are indicative of the diversity to be found in Indian philosophy. The all embracing, synthesizing tradition evidenced in the spirit and method of Indian philosophy may be traced to the Ṛgveda where the seers realize that true religion embraces all religions, for "God is one but men call him by many names". This unity, this oneness, is the keynote of Indian philosophy.[1]

The six systems of philosophy which grew out of the Upaniṣads are sometimes called the six śāstras or bodies of teaching, the ṣaḍ darśaṇas or six demonstrations. They are:

1. The Nyāya, founded by Gautama,
2. The Vaiśeṣika, by Kaṇāda
3. The Sāṁkhya, by Kapila,
4. The Yoga, by Patañjali,
5. The Mīmāṁsā, by Jaimini,
6. The Vedānta, by Bādarāyaṇa or Vyāsa.

They are delivered in sūtras or aphorisms, which are held to be the basis of all subsequent teaching under each head.[2]

Sāṁkhya is pluralistic spiritualism and an atheistic

realism and an uncompromising dualism.[3] The Yoga system is the natural complement of practical discipline to achieve the Sāṁkhya ideal of kaivalya.[4] The Nyāya system of teaching devoted to the exposition of a system of logic and enunciation of the methods where by truth may be ascertained by the logical process of examination and analysis.[5] The Vaiśeṣika philosophy is pluralistic realism which emphasize that diversity is the soul of the universe. Dharma is the subject of inquiry in Mīmāṁsā. Jaimini defines dharma as a command or injuction which impels men to action. It is the supreme duty, the 'ought', the categorical imperative.[6] Vedānta means the last portion of the Vedas which consists of the Upaniṣads. Hence the system of philosophy based on the Upaniṣads is called the Vedānta darśaṇas.[7]

The Sāṁkhya philosophy, though possibly prior in date, is generally studied next to the Nyāya, and is more peremptorily and categorically dualistic (dvaitavādin). The Yoga, commonly regarded as branch of the Sāṁkhya, is scarcely worthy of the name of a system of philosophy, though it has undoubted charms for the naturally contemplative and ascetical Hindu, and lays claim to greater orthodoxy than the Sāṁkhya proper by directly acknowledging the existence of Īśvara or a Supreme being.[8]

Patañjali's Yo. Sū., is considered to be the most authoritative treatise on Yoga. Condensed in one hundred and ninety-six aphorisms or sūtras are the essential philosophy and technique of Yoga.

Over the centuries, scholars and teachers of Yoga have attempted to expand these sūtras with commentaries and explanations.[9]

Many commentaries have been written on the text. Of these the following are widely known.

1. Bhojadeva's Rāja-mārtāṇḍa

2. Vyāsa-Bhāṣya (fourth Century A.D)
3. Vācaspati Miśra's sub-commentary Tattva-Vaiśāradī—On Vyāsa's commentary (ninth Centuty, A.D.)[10]

The modifications of the citta are of five kinds :

1. Pramāṇa (right cognition),
2. Viparyaya (wrong knowledge),
3. Vikalpa (verbal cognition or imagination),
4. Nidrā (absence of cognition or sleep), and
5. Smṛti (memory).[11]

The means of correct knowledge vary in number from school to school. The Cārvākas recognise perception alone. The Vaiśeṣikas accept two only, perception and inference. The Naiyāyikas have four i.e., perception, inference, valid testimony and analogy; while the Bhaṭṭas and the Vedāntins recognise six, perception, inference, valid testimony, analogy, presumption and non-apprehension. The number of pramāṇas becomes eight in the case of the Paurāṇikas who add probability and rumour to the list. Some Tāntrikas recognise ceṣṭā also in addition to the above. Others add pratibhā to the list, and thus the total reaches ten.

Pratyakṣa (perception) is defined as prativiṣayādhyavasāya. Adhyavasāya is knowledge got by the exercise of buddhi and prativiṣaya signifies the contact of sense organs with the objects. Thus perception is the definite cognition of objects obtained through senses.[13] The mental operation that predicates a proposition by knowledge determined through distinguishing mark, is inference. There the reflection is syllogistic reasoning.[14] Inferential knowledge is that knowledge in which the modification of the buddhi in the form of the inferred object occurs in the absence of the contact between the external sense-organ and the object. It gives us the knowledge of a thing through a mark the thing possesses, when we cannot directly perceive it.[15]

Śabda or valid assertion is the right cognition of the meaning of sentences, which is brought about by the sentences. This is an independent source of knowledge. It is self-sufficient in its authority.It is valid because it originates from the words of the Vedas. The Vedas, being independent of human authorship (apauruṣeya), are free from all defects knowledge derived from the Itihāsa and the Smṛti, which are based upon the Veda is also regarded as right one.[16]

Wrong knowledge (viparyaya) is knowledge which is false and not based upon the true nature of its object. The classic example given in Yoga literature is that of a piece of rope which is mistaken for a snake. In this case, wrong knowledge will cause us to fear the rope and avoid it or try to kill it.[17] Perversive cognition is the false knowledge established in a show not its own. The cessation of perversive cognition by the strength of real cognition, is seen. As for example, the seeing of double Moon is removed by the sight of one Moon which is the real fact.[18]

To regard the non-eternal as eternal, the impure as pure, the painful as pleasant and, the non-Ātman as Ātman-this is avidyā (ignorance).[19] Ignorance mistakes the perishable, impure, painful, and non-self for the eternal, pure, good, and self. When in a state of ignorance, man mistakes what is mundane for what is Supreme. He cannot differentiate between, that which will bring pain-the mind and body-and that which will bring immortality.[20]

Egoism is the 'I-ness' and 'my-ness' which create the illusion that one person is different from another, bringing about conflict.[21] To identify consciousness with that which merely reflects consciousness-this is egoism. The central act of ignorance is the identification of the Ātman, which is consciousness itself, with the mind-body, "that which merely reflects consciousness". This is what Patañjali defines as egoism.[22]

Rāgaḥ is what bases itself in sorrow. Attachment is that which dwells upon pleasure.[24] Most think of attraction and pleasure as positive things, but when associated with objects of the material world they inevitably bring pain. Nothing in the physical world is permanent; hence the constant fear of loss and loss itself keep those seeking pleasure in an unhappy state. This is why the Yogi learns to cultivate a dislike for worldly pleasure. He is never disappointed or unhappy. The result, ironically, is that by not seeking pleasure he is always happy.[25]

Aversion or dveṣa is the urge to get away from what ever is painful. According to Vyāsa, aversion is also the feeling of opposition, the propensity to hurt out of anger and malice the objects or persons causing pain, or to hate suffering itself. Such urges are created by the recollection of the suffering experienced before. Aversion to pain also urges us to seek out and cling to what is pleasant.[26]

According to Yoga, abhiniveśa is clinging to life that comes from a memory of the fear of death from a previous life. It is considered as having its basis in dveṣa. Abhiniveśa flows by the own potency. Even in a worm just born, the fear of death which is the knowledge of annihilation not experienced either through direct perception, or through inference, or through scriptural evidence, makes one infer that the pain of death had been experienced in a previous life.

An image conjured up by words without any substance behind it is vikalpa. We may imagine a horse with the head of a man. Here, the head of a man and the body of a horse have been perceived separately and belong to the realm of memory but the combination of the two in one composite image which does not correspond to an actual experience makes the mental image a case of vikalpa. The two categories of memory and fancy on account of the absence of any contact with an external object, which stimulates the mental image may be called 'subjective' in their nature.[27]

Sleep is a modification (of the mind) which has its support the cause of the negation (of the waking and dream modification i.e., tamas) or sleep is that modification of the mind based on the absence of any knowledge content.[28] Smṛti is the non-complete disappearance (asaṁpramoṣa) of perceived objects (anubhūtaviṣaya). Patañjali rigorously defines the mental process smṛti. Smṛti according to Patañjali encompasses both "attention" and "memory".[29]

It is saṁyama which is the union of those three-concentration, meditation and spiritual absorption. The three parts being engaged in one sphere are together called saṁyama. This saṁyama is the technical term of this trio.[30] Attention to all things is the characteristic of the mind. The weakening of attention to all things means its disappearance; the rising of one-pointedness means its emergence; the mind is invariably connected with both by having both the characteristics. When this mind, connected with these two characteristics of disappearance and appearance belonging to itself, becomes inclined toward samādhi, then it is the change into 'samādhi' of the mind.[31]

Karma is the link which unites the soul to the body. Like quality, karma belongs to and inheres in a substance and cannot exist separately from it. But while a quality is a static and permanent feature of a substance, an action is a dynamic and transient feature of it. Unlike a quality, an action is the cause of conjunction and disjunction.[32]

According to Hindu tradition, prāṇa within the human body is divisible into five parts: prāṇa, apāna, vyāna, udāna and samāna, five names given to the same energy which performs various actions, such as digestion, producing energy from food and distributing it throughout the body.[33]

Sickness, mental laziness, doubt, lack of enthusiasm, sloth, craving for sense-pleasure, false perception, despair caused by failure to concentrate and unsteadiness in concentration, these distractions are the obstacles to knowledge.[34]

Aṣṭāṅga Yoga is a practical mode of discipline in which the self achieves independence and liberation. It is not concerned with problems of philosophy, neither is it burdened with logical intricacies. Its only interest lies in helping man to free himself from ignorance, from bondage of body and mind, from the stress and strain of life and to achieve peace and happiness.[35]

The term yama denotes the activity of the control of the body, speech, and mind. It is always used for non-killing, truth-fulness, and non-stealing. The Yo.Sū., says that abstinence from injury (ahiṁsā) truthfulness (satya) abstinence from theft (asteya,) continence (brahmacarya) and abstinence from avariousness (aparigraha) are the restraints. Ahiṁsā according to the Yo.Sū., is not only non-killing but positive love towards the humanity and poor creatures of the world. Asteya is non-stealing. Brahmacarya is right speech, right thinking and right conduct aimed at self-realisation. It is abstinence from sexual intercourse. Aparigraha is non acceptance of gifts and suppressing or extinguishing the boarding tendencies.

Next come the disciplines collectively called niyamas. They are śauca, santoṣa, tapaḥ, svādhyāya and Īśvarapraṇi dhāna. Śauca means physical cleanliness and mental purity. Regular bath keeps the body clean and remembrance of God makes the mind pure. Santoṣa or contentment consists in being satisfied and happy with what one gets by due exertion and in not coveting more. Tapa or austerity does not consist in unnecessarily violating one's body or mind. It consists more in bearing the pairs of opposites like heat and cold, pain and pleasure, etc., with equanimity than in self-infliction. Svādhyāya consists in the study of scriptures that are conducive to one's liberation. Īśvarapraṇidhāna or devotion to God consists in offering oneself, and one's actions to the Supreme teacher.[36]

Āsana is a discipline of the body, and consists in the

adoption of steady and comfortable postures for the sake of meditation. This is achieved through releasing the physical and mental tensions and through the contemplation on the ananta, the infinite sky. The steadiness of the body thus achieved is conducive to the steady flow of mind towards the ideal.[37]

Prāṇa is actually the life-force permeating the whole world and manifests itself in our bodies as the bio-chemical and nervous energy. This energy is connected with the breath on the one side and with the mind on the other. Hence, control and regulation of breath gradually leads to the control and regulation of the mind itself. The process itself consists of recaka (exhalation), pūraka (inhalation) and kuṁbhaka (retention), in certain fixed proportions.[38]

The next step in aṣṭāṅga Yoga is pratyāhāra, i.e., withdrawing the sense-organs from sense-objects with the help of the mind. The sense-organs obey and follow the mind. If the mind is self-controlled, it can easily control the sense-organs and withdraw them from the sense-objects.[39] Dhāraṇā is fixing the mind, through its modification, to places such as the navel -circle, the heart-lotus, the shining centre of the head, the tip of the nose, the tip of the tongue etc., or to any external objects.[40]

In meditation, the mind remains fixed for a while on the object of concentration. It is like pouring of all from one vessel to another in a steady uninterrupted flow. In the process of meditation a succession of similar thought flow in the mind without any contrary or dissimilar thoughts interfering in the middle.[41] When again dhyāna becomes perfect and the mind is so deeply absorbed in the object that it loses itself and had no awareness of itself, the state attained is called samādhi. In this state, only the object of meditation will be shining in the mind and the Yogi is not even aware of the thought process involved in it.[42]

The Supreme is absolute existence and knowledge that

cannot be realized without constant practice. One seeking after it should meditate upon it for the attinment of the desired goal. Subjugation of sensual appetite is strongly recommended by Patañjali for the attainment of samādhi. The disciplines, inculcated by Patañjali are the paths, which if followed, will gradually lead the initiate to the desired goal.

Īśvara is a personal God. Through devotion to the personal God, one can attain to the highest liberation very quickly.[43] Being emancipated from all entanglement of mundane existence, the Īśvara is said to be abiding in eternal bliss, without merit or demerit, unaffected by the weight of suffering which all the living beings undergo. In simple words, the God of Patañjali is not easy to describe.[44]

Bhakti or devotion is defined as disinterested service to God. The mantra literally means 'that which frees the soul through reflection' (mananāt trāyate iti). To dull-minded people a mantra is a mere word or a formula. But for an advanced spiritual soul it is a concentrated thought of great power leading to profound spiritual experiences. Through proper repetition of the mantra, one can attain the highest illumination and freedom. The Yogi, following the trail of the sound, attains spiritual visions of the personal deity and latter on, transcending all sound vibrations, reaches the Supreme spirit.[45]

The mantra always begins with the sound Om, the first mantra in the Vedas and the Upaniṣads. There is no other word so full of meaning. Om is the praṇava and chants begin with the praṇava. Then comes another sound peculiar to the divinity worshipped.[46] Thus, Om represent the whole phenomena of sound producing "if any of us feel that a mere argument from phonetics is insufficient to estalish this claim, we should remember, also, that Om is almost certainly the most ancient word for God that has come down to us through the ages. It has been used by countless

millions of worshippers-always in the most universal sense: implying no special attribute, referring to no one particular deity. If such use can confer sanctitiy, then Om is the most sacred word of all.

The sound is Om (or AUM as it should be properly pronounced). To quote Swami Vivekānanda: "the first letter, 'A' is the root sound, the key pronounced without touching any part of the tongue or palate; 'M' represent the last sound in the series, being produced by the closed lip , and the 'U' rolls from the very root to the end of the sounding-board of the mouth."[47]

Samādhi is divided into two varieties. One is called the saṁprajñāta, and the other the asaṁprajñāta. In the saṁprajñāta samādhi come all the powers of controlling nature.[48]

Asaṁprajñāta samādhi is that supra-conscious concentration where the meditator and the object of meditation are completely fused together and there is not even consciousness of the object of meditation. Here no new mental modifications arise. They are checked (niruddha,) though the latent impressions may continue. If fire is restricted to a particular fuel, it burns that fuel alone, but when that fuel has been completely burnt, the fire also dies down. Similarly in conscious concentration, the mind is fixed on the object of meditation alone and modification arises only in respect of this object of meditation; but in supra-conscious concentration, even this modification ceases. It is the highest form of Yoga which is divine madness, perfect mystic ecstasy difficult to describe and more difficult to attain. Even those who attain it cannot retain it longer. Immediately or after very short time, the body breaks and they obtain complete liberation.[49]

References

1. Ruth Reyna, Introduction to Indian Philosophy, p.1
2. Monier Williams, Indian Wisdom or Examples, p. 48
3. Chandradhar Sharma, A Critical Survey of Indian Philosophy, p. 274
4. Ibid., p. 205
5. Balakrishnan Pandit, A Simple Study of Indian Philosophy, p. 3
6. Chandradhar Sharma, Op. Cit., p. 236
7. Ramachandra Aiyar, A Short History of Sanskrit Literature, p. 203
8. Monier Williams, Op. Cit., p. 102
9. Taimni, The Science of Yoga, Intro. p. viii
10. Swami Satprakasananda, Methods of Knowledge, p. 315
11. Chandradhar Sharma, Op. Cit., p. 170
12. Ibid
13. Sasidharan Nair, Sāṁkhya Kārikā, p. 134
14. Kesavan Namboodiri, Concept of Apavarga in Sāṁkhya Philosophy, pp. 11, 12
15. Sasidharan Nair, Sāṁkhya Kārikā, pp. 131, 132
16. Ibid., p. 5
17. Swami Prabhavananda, Patañjali Yoga Sūtras, p. 8
18. Bangali Baba, Patañjali Yoga Sūtra, p. 4
19. Ibid., p. 74
20. Swami Vishnu Devananda, Meditation and Mantras, pp. 168, 169
21. Ibid., p. 168
22. Swami Prabhavananda, Op. Cit., pp. 74, 75
23. Saugata Bhaduri, Yoga Sūtra of Patañjali, p. 36
24. Swami Prabhavananda, Op. Cit., p. 77
25. Swami Vishnu Devananda, Op. Cit., p. 169
26. Yo. Sū., 1.33
27. Ibid., 1.9
28. Rukmani, The Yogavārttika of Vijñānabhikṣu, Vol. I. pp. 79, 80
29. Fernando Tola, Carmen Dragonetti, Yogā Sūtra of Patañjali, p. 34
30. Bangali Baba, Op. Cit., p. 67
31. Rukmani, Op. Cit., Vol. III. p. 18
32. Chandradhar Sharma, Op. Cit., p. 179
33. Swami Ritajananda,The Practice of Meditation, p. 69
34. Swami Prabhavananda, Op. Cit., p. 38

35. Swami Vijnananda, Meditation according to Aṣṭāṅga-Yoga, Paths of Meditation, p. 90
36. Ibid., pp. 94, 95
37. Swami Harshananda, Meditation According to Patañjali, Paths of Meditation, p. 58
38. Ibid., pp. 58, 59
39. Swami Vijnananda, Op.Cit., p. 96
40. Yo. Sū., 3.1
41. Swami Vijnananda, Op. Cit., p. 97
42. Swami Harshananda, Op. Cit., pp. 60, 61
43. Swami Abhedananda, Yoga Psychology, p. 211
44. Radhakrihsnan, Indian Philosophy, Vol. II. p. 370
45. Swami Yatiswarananda, Meditation and Spiritualism, p. 404
46. Swami Ritajananda, Op. Cit., p. 90
47. Swami Prabhavananda, Op. Cit., p. 33
48. Swami Vivekananda, Rāja Yoga, pp. 131, 132
49. Chandradhar Sharma, Op.Cit., p. 173

2

ṢAḌ DARŚANAS

The word used for philosophy is darśana from the Sanskrit root dṛś which means 'to see'— philosophy means 'love of argument' and suggests an effort to impose a framework on the visible world reality in order to make sense of it. Darśana, on the other hand, accords no constructive role to man's mind and means 'observation of things the way they are', to see them for what they are. As such it is very much an empirical inquiry and contrary to the popular perception, its concerns are very concrete and this-worldly.

Indian philosophical systems fall into three schools-the Brāhmaṇa (also called, in the tradition, the grammarians), the Buddhists and Jains. The different philosophical systems can also be classified as 1. āstika (orthodox), and 2. nāstika (heterodox). The parameter of orthodoxy, however, is different-acceptance of śrutis (Vedas) as pramāṇa (valid epistemology) is the criterion.[1]

Nyāya is a system of atomic pluralism along with logical realism. Nyāya develops logic and epistemology.[2] Vaiśeṣika system, by its emphasis on particulars (viśeṣa), drew the attention of the Indian philosophers on the possibility of a workable philosophy restricting our probe to the particulars and thus avoiding vague and unpurposive generalizations.[3] Sāṁkhya gives a clear-cut dualism between puruṣa and prakṛti and further maintains the plurality of the puruṣa, and is silent on God.[4] Yoga is a theory of natural pluaralism and not of panpsychism, for, both matter and mind and all their effects are nothing but diverse kinds of aggregates of the ultimate reals, the guṇas.[5]

The object of Pūrvamīmāṁsā is right action (karma kāṇḍa) under the supreme authority of the Vedas. Uttaramīmāṁsā or Vedānta is more directly based upon the Upaniṣads (jñāna kāṇḍa). Its main object is to explain that there is, in reality only the existense non dualism.[6]

1. Nyāya

The word nyāya literally means, that by which the mind is led to conclusion—Science of demostration of correct knolwedge (pramāṇaśāstra). Nyāya is also called Tarkaśāstra or the science of reasoning and hetuvidyā, the science of critical study. Nyāya is considered to be the school of logical realism, in that it signifies the examination of phenomena by direct evidence and syllogistic reasoning. The Nyāya collection of principles for critical and scientific investigation is the greatest contribution of this school to Hindu philosophical thought.[7]

The sage Gautama is the founder of Nyāya school. He is also known as Akṣapāda. Nyāya means argum-entation and suggests that the system is predominantly intellectual, analytical, logical and epistemological.[8] It is called Tarkaśāstra or Pramāṇaśāstra. Sage Gautama is the author of Nyāya Sūtras which must have been composed about 400 B.C.[9] Some of the commentaries and works of the Nyāya Sūtras and their authors :

1. Nyāya Bhasya -Vātsyāyana (2nd Century A.D.)
2. Nyāya Vārttikam -Uddyotakara (6th Century A.D.)
3. Nyāya Vārttikam Tātpary avārttika Nyāyasūcini Bandha -Vācaspatimiśra (9th Century A.D.)
4. Nyāya Kusumānjali -Udayana (10th Century A.D.)
5. Nyāya Manjari -Jayanta (10th Century A.D.)

The Nyāya philosophy classifies four sources (pramāṇa) of true knowlede by means of which we are led to right apprehension of objects and are enabled to test the validity of knowledge.The four factors are—

(i) Pratyakṣa (perception)

Inclusive of all immediate apprehensive whether the aid of the senses or, more particularly, through intuition.

(ii) Anumāna (Inference)

Literally "knowledge which follows knowledge".

(iii) Upamāna (Analogy)

Comparision by which we gain knowledge of a thing from its similarity to another.

(iv) (Śabda) Credible testimony

Verbal knowledge or testimony, refers to authority.[11]

Naiyāyikas describes the creation of the universe out of fine atoms of matter. This takes place through the will of the omnipotent Īśvara. They postulate that soul, an insentient entity which revives consciousness through its association with manas (mind) and, as a consequence, experiences pleasure and pain.[12]

The early Naiyāyikas originally did not accept the existence of God. It was not until a later period that Nyāya (and Vaiśeṣika) changed to theism, although neither ever went so far as to assume a creator of matter.[13] The identification of the soul with the body, which are two different entities, is called ignorance. The means for the liberation of the soul is to destroy this ignorance which can be achieved only through the grace of Īśvara.[14]

2. Vaiśeṣika

The word vaiśeṣika is derived from 'viśeṣa' which means particularity or distinguishing feature or distinction. The Vaiśeṣika philosophy, therefore, is pluralistic realism which emphasises that diversity is the soul of the universe.[15]

The sage Kaṇāda is the author of the Vaiśeṣika Sūtras which must have been composed before 500 B.C. Kaṇāda is also known as Kaṇabhuk, Kaṇabhakṣa and Ulūka.[16] The Vaiśeṣikas accept only two means of knowledge that are pratyakṣa and anumāna. As the Self which is in itself bodiless can by its will produce changes in our body and in the external world, so Īśvara also can by His will create the universe though He has no body.[17]

Bondage is due to ignorance and liberation is due to knowledge. The soul, due to ignorance, performs actions. Actions lead to merits or demerits. To get rid of bondage, the soul must stop of its actions, when actions are stopped, new merits and demerits do not get accumulated and old merits and demerits also are gradually worn out.[18]

Some of the commentaries and works on the Vaiśeṣika sutras and their authors :

1. Praśastapāda (400 A.D)	Padārthadharma Saṁgraha
2. Jaya Nārāyaṇabhaṭṭa	Kaṇāda Sūtravṛtti
3. Candrakānta bhaṭṭa	Vaiśeṣika Bhāṣyam
4. Śivāditya (11th Century A.D.)	Saptapadārthi[19]

According to the Vaiśeṣika thinkers, all composite objects of the universe are composed of the atoms of Earth, Water, Air, and Fire. Hence the view of the Vaiśeṣika concerning creation is called atomism or paramāṇuvāda.[20] All the object of the universe can be divided into seven categories or padārthas, the latter term denoting those objects which are known through the medium of a word.

3. Sāṁkhya

The Sāṁkhya system is one of the oldest branches of Indian philosophy and the S.K., of Īśvarakṛṣṇa is the most authoritative text on it now available. Though Kapila is universally accepted as the founder of the Sāṁkhya system, the system owes its origin to a variety of traditions and cultures and hence it cannot be attributed to any one in particular. The cosmological speculations in the Vedas, the Upaniṣads and the Brāhmaṇas could be considered one such source.The Vedas and the Upaṇiṣads contain elements of monism and dualism, realism and idealism in their different shades and colours and it is to be admitted from the evidence of Ṛg Veda, Upaniṣads, M. Bh., etc., that the Sāṁkhya somehow enjoyed an unquestionable philosophical eminence. Eventhough the main tendency of Upaniṣads seems radically opposed, to dualism, some of the Upaniṣads throw suggestions capable of being worked, into the Sāṁkhya system. It is sometimes claimed as the first of the six schools of Indian philosophy well-founded on the bed-rock of the Upaniṣads.[22]

Prakṛti

The Sāṁkhya envisages the existence of innumerable souls. And there are argumets for the plurality of puruṣas put forth in the S.K., The world is series of changes and movements. Whenever a change occurs there must be something as its cause. A pot is the transformed form of clay i.e., clay is the cause of the pot.

Similarly take an ornament, it is the transformed form of its cause, the gold. A series of such causes and effects, each cause being the effect of a previous cause, thus takes us, to the state where the first cause is nothing other than itself. It is the prakṛti of the Sāṁkhya, the causeless cause of the universe, both materially and efficiently. Prakṛti is the cause of the world.[23]

The Sāṁkhya is frankly a dualistic philosophy. It recognises two ultimate entities prakṛti and puruṣa. Prakṛti or pradhāna which is the rootless root of the universe. The

whole of the universe emanates from the prakṛti or matter. In the Sā. Sū., the prakṛti is defined as "sattva rajastamasām sāṁyāvasthā prakṛti.[24] Prakṛti is the equilibrium of the three guṇas, sattva, rajas and tamas. They are the nature of pleasure, pain, dullness and productive of manifestation activity and restriction and among them they domineer, rely, produce and consort in turn. Everything in the world is due to the interaction of the three guṇas which have infinite manifestation and they are the sole productive source of the universe. Once the equilibrium of the three guṇas gets disturbed, the evolution takes place. It is the first and ultimate state from which the world originates and to which it resolves. The guṇas which are dissimilar and diverse in character function for the sake of the puruṣa or spirit and not for themselves as in the case of a lamp with its three components jointly causing it to burn.[25]

Sattvam laghu prakāśakaṁ iṣṭaṁ

upaṣṭaṁbhakaṁ calamca rajaḥ

Guru varaṇakaṁ eva tamaḥ. pradīpavad cārthato vṛttiḥ.[26]

Categories of the Sāṁkhya

The five gross elements together with their subtle forms, the ten organs, mind, intellect, individuation thought, light and the breath are the different principles. All the gross and subtle elements with their respective sense of perception, all the organs, both motor and sensory, all intellections, even the egoity rest unmanifested in deep sleep in the Ātman.[27]

The Sāṁkhya philosophy is built on the two principles prakṛti and puruṣa. Puruṣa has no qualities and is, in nature and character, different from prakṛti in its vyakta and avyakta forms.[28] In the material world, the things, we find, have the properties of the guṇas in their subtle states,

therefore, their sources also should have the same properties. This supports the theory that "nothing can come out of nothing".[29]

Puruṣa in the Sāṁkya system

The Sāṁkhya system depicts prakṛti and puruṣa as absolute and independent entities; of these, puruṣa is beyond the perceptual experience.[30] The term puruṣa has been used in Vedic literature to denote both the Ātman which means the embodied being or personality and the Supreme creator.[31] Puruṣa is described in the S.K., as having two apparently contradictory characteristics. In Kārikā 17 he is said to have the controlling power (adhiṣṭhānāt) and in the 19th Kārikā he is described as a mere witness (sākṣi). Since two types of puruṣa[32] are not accepted in the classical Sāṁkhya, it has to face the problem of reconciling the puruṣa with the body complex with the one without body complex. The problem is complicated and scholars have not been able to solve it in a satisfactory manner.[33]

The Sāṁkhya gives five proofs for the existence of the puruṣa which may be summed up as follows:

(i) It is found that collocations serve the purpose of something other than themselves; hence all the compound objects consisting of three guṇas in the universe exist for the sake of another-the puruṣa. The body, the senses, the mind and the intellect are all not there for own sake.

(ii) There must be one, as the reverse of which is composed of the three constituents.

Here 'triguṇādi viparyayāt' is treated as an independent reason agreeing with Gauḍapāda, who explains it with reference to the statement of the S.K.,[35] that the spirit if different from the unevolved. The author of the Sā.Sū., had dealt with these in two separate sūtras viz., 'Saṁghāta parārthatvāt'[36] and 'Triguṇādi viparyayāt'.[37] This would appear to support Gauḍapāda's interpretation which is also that of Jayamaṅgala and the author of S.T.V.[38]

(iii) There must be a controller of collocations.

(iv) There must be a transcendental synthetic unity of pure consciousness to co-ordinate all the experiences. Non-intelligent prakṛti cannot experience the worldly products of prakṛti i.e., an enjoyer is needed to enjoy. V.B.,[39] has explained bhoktṛbhāva in the sense of enjoyment through reflection (enjoyment without attachment) whereas V.M., has interpreted bhoktṛbhāva in the sense of draṣṭṛbhāva (passive observation). But both bhoktṛbhāva and draṣṭṛbhāva are not contradictory terms as some scholars consider and can go together. For example a jīvanmukta puruṣa is indifferent to pleasures and pains, though he undergoes them until his prārabdha karma is exhausted[40] i.e., he is a bhokta and a draṣṭa in one.

(v) And lastly, we find persons trying to obtain release from the threefold misery.[41] This desire for liberation implies the existence of one who is consciousness and free i.e., in a state other than the one of bondage.

The first four arguments seek to prove the existence of the soul as the controller and enjoyer of the world of composite things.[42] The last argument is based on the observed facts of the world which is striving for freedom and that itself is the Supreme goal.

Further Sā. Sū.,[43] claim that puruṣa exists since there is nothing to disprove it. Prof. Vadekar[44] has tried to show that the arguments employed in the 17th Kārikā fail to prove the existence of the puruṣa as described in the 19th Kārikā, since the two are contradictory. Anima Sengupta, discussing the problem, says that Kārikas 17th and 18th stand for separate purposes and the 17th Kārikā is employed to prove only the existence of puruṣa and not the indifference and neutrality of puruṣa.[45]

The Sāṁkhya envisages the existence of innumerable souls.[46] And there are arguments for the plurality of puruṣa put forth in the S.K. It may be useful here to keep in mind

that the Kārikā applies properly to the materially constituted empirical selves though it is not explicitly said in the Kārikā and not to the pure unchanging puruṣa. Dr. Radhakrishnan has rightly pointed out that the Sāṁkhya arguments for the existence of puruṣa turn out to be proof for the existence of the empirical individuals and not of the transcendental subjects.[48] Let us see the arguments that establish the multiplicity of the puruṣas.

The puruṣas have different sense organs and motor organs and they undergo death and birth separately. If the souls were just one, the knowledge gained by one would mean the knowledge gained by all i.e., liberation of all. The above argument, strictly speaking is not helping to prove the plurality of the puruṣa which is explained in the Kārikā.[49] It is applicable only to the puruṣa who has a body complex since birth and death are related only to the body complex.

Diversity in activities in the universe is because of the multiplicity of puruṣas. If it were only one, the activities of man will be the same and simultaneous and the characterisations of human beings as sāttvika, rājasa and tāmasa,[50] will not occur. Here the varieties of qualities and characters are the proof for the multiplicity of the puruṣa.

The last evidence in favour of the multiplicity of the puruṣa is that from the time of birth, some are happy with goodness, sattva, dominant in them e.g., superhuman beings and saints; some are with rajas dominating e.g., ordinary men and yet others, with the tamas aspect prominent in them e.g., beasts etc. This is because of the difference in guṇas which remain in their subtle forms as liṅga śarīra at the time of transmigration.

Based on the arguments that are given above, it may be useful to remember the character of puruṣa here. In the S.K.,[51] it is described that the puruṣa is opposite, and yet, similar to the avyakta as characterised in the Kārikā.[52]

4. Yoga

Patañjali is the traditional founder of the Yoga system. The word 'yoga' literally means 'union'. According to Patañjali, Yoga does not mean union but spiritual effort to attain perfection through the control of the body, senses and mind, and through right discrimination between puruṣa and prakṛti.[53] The Yoga was propounded by Patañjali of whom nothing is known except that he was probably not the same person as the author of the Mahābhāṣya in the same person as the author of the Mahābhāṣya in. aphorisms called the Yo. Sū., a work in four books or chapters, two of which, with some of the commentary of Bhoja-deva, were translated by Dr. Ballantyne. Other commentators were V.M., V.B., and Nāgoji-Bhaṭṭa.[54]

Some of the commentaries of Yo. Sū., and their authors :

1. Yogasūtra Bhāṣyam - Vyāsa (4th Century A.D.)
2. Tattva vaiśāradi - Vācaspatimiśra (9th Century A.D.)
3. Pātañjala Bhāṣya Vārttikam - Vijñānabhikṣu (16th Century A.D.)

In the Yoga System intellect is accepted as an appropriate avenue to the approach to God and to the effecting of salvation. The control and directing of intellect towards this end is the core of Patañjali's Yoga. The mind is an area of conflicting forces, desires that seek satisfactions, vital urges such as self-perservation and reproduction, passions and aversions that are not easily brought under control. These states being of the active, need restraining (cittavṛtti. nirodha) in order to free the puruṣa from the bondage of matter and allow it to realise the true and abiding nature of self.[56]

Yoga is a system culminating in quiet-mindedness in spiritual peace. "We discern in Yoga". Radhakrishnan reminds us, "those cardinal conceptions of Hindu thought, such as the supremacy of the psychic over the physical, the exaltation of silence and solitude, meditation and ecstasy, and the indifference to outer conditions, which make the traditional Hindu attitude to life appear so strange and fantastic to the modern man".[57] According to Yoga, citta is all pervading and there are as many cittas as there are puruṣas, in as much as each puruṣa has a citta in which the phenomenal is reflected. Citta is essentially unconscious although it appears to have a sort of consciousness due to the consciousnes of puruṣa reflected in it.[58]

The system of Yoga appears, to be a mere contrivance for getting rid of all thought, or at least for concentrating the mind with the utmost intensity upon nothing in particular. It is a strange compound of mental and bodily exercises, consisting in unnatural restraint, forced and painful postures, twistings and contortions of the limbs, suppressions of the breath, and utter absence of mind.[59] Yoga accepts the three pramāṇas perception, inference and testimony and also twenty five principles. Yoga believes in God as the highest self distinct from Sāṁkhya. Hence it is called as seśvara Sāṁkhya. The world is real and made from prakṛti which is independent of God. The self is the eternal spirit whose consciousness, feeling and activity are qualities of the intellect which is a modification of prakṛti.[60]

According to the Yoga the Lord is a puruṣa viśeṣa who is unaffected with acts, blemishes, and their residual impressions. He is intelligent and without any attachment like the jīva and He "directs the universe and controls the course of creation.[61] The self is without feeling and activity. The self is only a knower of the modification of prakṛti. The bondage is due to avidyā which is the discrimination between puruṣa and prakṛti. Isolation of self from mind and its modes is kaivalya.[62] Yoga is the practical path of realisation of the theoretical ideals of Sāṁkhya philosophy. According to Yoga, liberation can be attained only by knowledge. But the attainment of this knowledge requires suppression of the physical and mental modifications and

gradual control over body, senses, mind, intellect and ego, so that the pure self may be realised.[63]

The Yoga, commonly regarded as a branch of the Sāṁkhya, is scarcely worthy of the name of the system of philosophy though it has undoubted charms for the naturally contemplative and ascetical Hindu, and lays claim to greater, orthodoxy than the Sāṁkhya proper by directly acknowledging the existence of Īśvara or a Supreme being. The B.G., speaks of the different roads to salvation: "by meditation some perceive the self in the self by the self, others by the path of knowledge and still others by the path of works". While Sāṁkhya holds that knowledge is the way of salvation, Yoga insists that active striving or dutiful action in a spirit.[65]

Realisation, mind-amplifying practices, including the moral and physical, and spiritual preparation are prescribed in all works of Yoga. Numerous disciplines are impressed upon the candidate seriously aspiring to pass through the various states to absorption (samādhi), union, or completion. These exercises have been classified under eight headings.[66]

The eight means of mental concentration are :

(i) Yama, (forbearance, restraint),
(ii) Niyama (religious observances)
(iii) Āsana (postures),
(iv) Prāṇāyāma, (suppression of the breath or breathing in a peculiar way),
(v) Pratyāhāra, (restraint of the senses),
(vi) Dhāraṇā (steadying of the mind),
(vii) Dhyāna, (contemplation), and
(viii) Samādhi (profound meditation).[67]

Yoga according to Patañjali is not metaphysical theorising but is the practical method of gaining perfection

through disciplined activity resulting in the control of human nature, both physical and psychical, and thereby directly the activity of consciousness into higher channels.[68] The practisers of self-imposed superstitious restraints and mortifications, not to speak of the votaries of animal magnetism, clairvoyance and so called spiritualism, will find most of their theories represented or rather far outdone by corresponding notions existing in this Yoga system invented by the Hindu considerably more than 2000 years ago, and more or less earnestly believed in and sedulously practised up to the present day.[69]

5. Pūrva Mīmāṁsā

Jaimini, the founder of this school and author of the authoritative texts, the Mīmāṁsā Sūtra adheres tenaciously to the orthodox patterns of brāhmaṇic liturgical life. He finds it sufficient that the Vedas and the Brāhmaṇas contain the entire dharma or duty of man and, therefore, it is only a matter of determining their literal meaning and carrying out the rituals described in them for the attainment of salvation.[70] Mīmāṁsā means 'Inquiry' (vicāra). It deals with the practical side of vedic religion by discussing the sacred ceremonies and the rewards arising from their performance. This system concerns itself with the Karma Kāṇḍa (Saṁhitā, Brāhmaṇa, and Āraṇyaka (portions) of the Vedas and hence is called Karma Mīmāṁsā or Pūrvamīmāṁsā.[71]

The Pūrvamīmāṁsā is the least philosophical of the six orthodox systems of Indian thought, clinging with consistency to its doctrine of the literal and extremely rationalistic interpretation of the Vedas, the entire Veda, including the Upaniṣads, is said to deal with dharma or acts of duty, of which the chief are ritual and sacrifices. It is the unwavering aim of the Pūrvamīmāṁsā (or more usually, simply the Mīmāṁsā) to examine and lay bare the nature of dharma.[72] The salvation lies in the performance of Vedic rituals and avoiding all prohibited actions.[73].

Mīmāṁsā regards the self as distinct from the body and the sense since it persists in deep sleep and remains even when the sense organs are injured or destroyed. The self is, therefore the entity which synthesises and presents to the understanding the various sense-data.[74] The sacrificial inquiry which forms the main subject-matter of the Mīmāṁsā is, very old. It is the chief purpose of the śrauta-sūtras and is found even in the Brāhmaṇas. Doubts and discussions regarding ritual are but natural, especially when once the stage, of its inception is passed. The Mīmāṁsā only extends the scope of the inquiry and makes it more systematic.[75]

In Mīmāṁsā, atomic theory of the creation of the world, the atoms are not activated by the God. The atoms are constantly activated due to the natural law of karma so that the world is constituted in order that the selves may experience the consequences of their karma.[76] The earliest work of this system is the Mīmāṁsā Sūtra of Jaimini. Śabara Swāmin has written his commentary on this work and his commentary has been explained by Prabhākara and Kumarila Bhaṭṭa who differ from each other in certain important respects and form the two principle schools of Mīmāṁsā named after them.[77]

The world is real. There are five pramāṇas according to the school of Prabhākara that are perception, inference, testimony, comparision and presumption. But, according to Kumārila there are six pramāṇas in which non-apprehension is added to Prabhākara's five pramāṇas. Self is a permanent spiritual substance endowed with pleasure, pain, cognition, desire, merit and demerit. However, consciousness is not its essence but an accident. It acquires consciousness in conjunction with the body and the manas.[78]

As regards the exact part which a knowledge of the self, according to Kumarila, plays in securing freedom, there is some doubt owing to a discrepancy between the Śloka-

Vārttika and the Tantra-Vārttika in that respect.[79] The followers of Prabhākara agree in this respect; only they do not admit any purpose in the performance of nitya karmas beyond obeying the call of duty. Their acceptance of the need for jñāna as a means of release, along with the performance of unconditional duties, is quite explicitly stated.[80]

Jaimini thinks it is sufficient to know that the Vedas and the Brāhmaṇas embody the entire dharma of man, and that by determining their literal meaning and performing the sacrifices and rites prescribed in them, liberation is certain of attainment. Jaimini's position was not essentially altered by his later followers, although they slowly introduced the divine principle, declaring that the dharma, still considered literally true in every part, should be studied and practiced as an offering to a Supreme God, who waited to redeem them as a reward for their faithfulness.[81]

6. Uttaramīmāṁsā

Vedānta means the end of the Veda, whether we take in the sense of the final portion, or the final object of the Veda.[82] It is the philosophy which claims to be the exposition of the philosophy taught in the Upaniṣads and summarised in the B.S., of Bādarāyaṇa.[83]

The Uttaramīmāṁsā or Vedānta school of Indian thought, ascribed to Vyāsa, embodied both the essence and the conclusion of the Vedas. Generally speaking, the Upaniṣads, the B.G., and the B.S., technically known as the three Prasthānas, together with their commentaries, form the essence of the Vedānta philosophy. The central theme is that enunciated in the Upaniṣads—the doctrine of Brahman and the embodiment of the unconditioned self. The great aim of all Vedānta teaching is to prove the reality of Ātman and Brahman and to establish their complete identity.[84]

The Upaniṣads, the B.S., and the B.G., are called 'Prasthānatraya'. There are all the basic works of Vedānta on which almost every great ācārya has commented. The Upaniṣads are regarded as the Śruti by Vedāntins and their teachings were summarised by Bādarāyaṇa in his B.S.,[85] The Upaniṣadic texts state that Brahman is saccidānanda. It is all-pervading, non-dual, imperceptible and indefinable. It is described as the real of the real. Being of the nature of bliss, Brahman is free from all sufferings and miseries, Brahman is immediate. It transcends time, space and causation, because it was never created. Release is realising oneness with Brahman, the only reality. This world is a mere appearance and the jīvātman is the Paramātman which is nothing but Brahman.[86]

Vedas are classified from the point of view of age, language and subject matter, we can point out four different types, namely, the Saṁhitā, Brāhmaṇa, Āraṇyaka and Upaniṣad.[87] The first two are called Karma Kāṇḍa and the last two portions are called Jñāna Kāṇḍa. The system of philosophy based on the Karma Kāṇḍa is called Pūrvamīmāṁsā and the system of philosophy based on the Jñāna Kāṇḍa is called Uttaramīmāṁsā, which is also called as Vedānta, it means the last portion of the Veda which consists of Upaniṣads.[88]

The commentaries of B.S., by the scholars like Śaṅkara, Rāmānuja and Madhva is the reason for the origin of the philosophical systems named Advaita, Viśiṣṭādvaita, Dvaita respectively. Vedāntins believe in the existence of Brahman. They believe that liberation can be achieved by the removal of ignorance that clouds the vision of the embodied soul. This is possible only through the acquisition of true knowledge of Brahman who projects, sustains and annihilates all sentient and insentient objects of the universe.[89] Gauḍapāda propounds the most uncompromising form of Advaita of any of the philosophers of non-dualism, denying that there has been any creation at all nor

is there any becoming. "There is neither dissolution nor creation, none in bondage and none practising discipline. There is none seeking liberation and none liberated. This is the absolute truth".[90]

In the Advaita Vedānta, God is said to be Brahman who is the Supreme creator of this empirical world. Here the divine inspiration moves māyā to activity which then given rise to world. Prakṛti is incapable of any creative act without being related to puruṣa.[91] The Supreme is Brahman in Advaita Vedānta. In the Prasthānatraya various discussions conducted by various thinkers are recorded about the nature of the Absolute.[92]

References

1. Saugata Bhaduri, Op. Cit., p. 5
2. Balakrishna S. Pandit, A Simple Study of Indian Philosophy, p. 82
3. Rai Sharma, Indian Philosophy, p. 150
4. Chandradhar Sharma, Op. Cit., p. 180
5. Balakrishna S. Pandit, Op.Cit., p. 82
6. Ibid., p.1
7. Ruth Reyna, Op. Cit., p. 126
8. Chandradhar Sharma, Op. Cit., p. 191
9. Ramachandra Aiyar, Op. Cit., p. 195
10. Manhas, The Holy Vedāntic Life, p. 320
11. Ruth Reyna, Op. Cit., p. 127
12. Manhas, Op. Cit., p. 320
13. Ruth Reyna, Op. Cit., p. 131
14. Manhas, Op.Cit., p. 320
15. Chandradhar Sharma, Op. Cit., p. 175
16. Ramachandra Aiyar, Op. Cit., p. 195
17. Dasgupta, History of Indian Philosophy, p. 98
18. Chandradhar Sharma, Op. Cit., pp. 185, 186
19. Vatsyayan, Indian Philosophy, p. 227
20. Ibid., p. 177
21. Ibid., p. 98
22. "A Study of the Sāṁkhya Kārikā with Special reference to Sāṁkhya

Taruvasanta". p. 21. (Article Concept of Prakṛti in the Sāṁkhya Philosophy)
23. S.K., v. 13
24. Ibid
25. Ibid
26. Ibid
27. Praś. Up., 4.8
28. Bṛ. Up., 1.4.10
29. Ait. Up., 5.3
30. Cf. Larson, Classical Sāṁkhya, pp. 182 ff.
31. Cf. Ṛg. Veda., 10.81.82, 10.129.3. Also B.G., 15. 17, 7.19, 10. 37, 11.5, 48. 74
32. S.K., v. 17, 19
33. Ibid
34. Ibid., v. 17
35. Ibid., v. 11
36. Sā. Sū., 1. 140
37. Ibid., 2. 141
38. It is recent unpublished commentary on the Sāṁkhya Kārikā by Mudumbi Narsimhācārya. He is the author of Sāṁkhya-Pravacana Bhāṣya, a commentary on the Sā. Sū.
39. Ibid.,
40. S.K., v. 67
41. Ibid
42. Ibid
43. Anima Sen Gupta, Classical Sāṁkhya: A Critical Study pp. 01. ff.
44. Sā. Sū., 6.1
45. The Sāṁkhya arguments for the puruṣa, Philosophical Quarterly, January 1960.
46. Anima Sen Gupta, Op. Cit., p. 102
47. Sā. Sū., 1.149
48. S.K., v. 18
49. Radhakrishnan, Indian Philosophy, p. 321
50. S.K., v. 13
51. Ibid., 11
52. Ibid., 10
53. Chandradhar Sharma, Op. Cit., p. 169
54. Monier Williams, Op. Cit., p. 102

55. Vatsyayan, Op. Cit., p. 205
56. Ruth Reyna, Op. Cit., pp. 159, 160
57. Radhakrishnan, Indian Philosophy, Vol. II.Also see Ruth Reyna, Op. Cit., p. 159
58. Ruth Reyna, Op. Cit., p. 160
59. Monier Williams, Op. Cit., p. 103
60. Raisharma, Op. Cit., pp. 7, 8
61. Cf. Mahadevan, The Pañcadaśi, An Interpretative exposition, p. 69. Also see P.K. Sasidharan Nair, Concept of Puruṣa in the Sāṁkhya Philosophy, Annals of Oriental Research, Silverjubilee Vol. Madras University. 1975, pp. 566 ff.
62. Raisharma, Op. Cit., pp. 7, 8
63. Vatsyayan, Op. Cit., p. 205
64. Monier Williams, Op. Cit., p. 102
65. B.G., 13
66. A. B. Keith, Indian Logic and Atomism and Exposition of the Nyāya and Vaiśeṣika systems. Also see Ruth Reyna, Op. Cit., p. 162
67. Moiner Williams, Op. Cit., p. 103
68. Ruth Reyna, Op. Cit., p. 159
69. Monier Williams, Op. Cit., p. 107
70. Ruth Reyna, Op. Cit., p. 168
71. Ramachandra Aiyar, Op. Cit., pp. 200, 201
72. Ruth Reyna, Op.Cit., p. 168
73. Manhas, Op. Cit., p. 321
74. Ruth Reyna, Op. Cit., p. 177
75. Hiriyanna, Outlines of Indian Philosophy, p. 299
76. Vatsyayan, Op. Cit., p. 226
77. Chandradhar Sharma, Op. Cit., p. 212
78. Raisharma, Op. Cit., p. 8
79. Hiriyanna, Op. Cit., p. 335
80. Ibid.,
81. Ruth Reyna, Op. Cit., p. 181
82. Max Muller, The Vedānta Philosophy, p. 109
83. Dasgupta, History of Indian Philosophy, p. 109
84. Ruth Reyna, Op. Cit., p. 185
85. Chandradhar Sharma, Op. Cit., p. 239
86. Sasidharan Nair, The Philosophy of Sri Nārāyaṇa Guru, p. 206

87. Raisharma, Op. Cit., p. 16
88. Chandradhar Sharma, Op. Cit., p. 239
89. Manhas, Op. Cit., p. 321
90. Ruth Reyna, Op. Cit., p. 186
91. S.T.V., p. 67
92. Tait. Up., 3.4.1

3

COMMENTARIES OF VYĀSA AND VIJÑĀNABHIKṢU ON THE YOGA SŪTRA OF PATAÑJALI

The Yoga system handed down under the name of Patañjali and presented in the slender volume of his Yo.Sū., (which however, is practically always edited together with bulky commentaries) has gained the reputation of being the classical exposition of Yoga. It is sometimes referred to as Rāja Yoga, which can be translated as the 'royal path'.[1] The Yoga of Patañjali appears to be a great synthesis of Yoga trends going back to very ancient times. A part of this process of systematisation and synthesisation leading to the great, although brief, exposition of Patañjali, can be followed in some Upaniṣads.[2]

Patañjali

Patañjali, the author of Yo. Sū., is identified with the great grammarian and hence the date of the Yo.Sū., has to be fixed in the third century B.C. Mysterious powers are said to be acquired by the practice of Yoga.[3]

Patañjali, the author of Yo, Sū., was probably the most notable person for he not only collected the different forms of Yoga practices, and gleaned the diverse ideas which were or could be associated with Yoga, but grafted them all on the Sāṁkhya metaphysics, and gave them the form in which they have been handed down to us.[4]

The most important work is the sūtras of Patañjali who, in all likelihood, is different from the celebrated grammarian

of that name belonging to the second century B.C., and lived probably much later. It has an old commentary by Vyāsa who only bears the name of, but is not the same as, the renowned sage of antiquity. There are also other commentaries on it as, for example, the one by king Bhoja.[5]

Patañjali was neither a founder nor a leader of a new movement or community and his personality in no way emerges from his text, which is very short, condensed and impersonal. He was a codifier of what was best in the Yoga practice and knowledge of his time.[6] The composition of Patañjali's Yo. Sū., could have taken place anytime between 300 B.C., and 300 A.D. There are probably also one or two later interpretations in the text of the sūtras, particularly in polemical part, which can be dated to the fourth or fifth century A.D.[7]

His time cannot, however, be determined with any degree of accuracy. He was certainly post-Buddhist, although views have been expressed to the contrary,[8] and it is hardly possible to place him much before the starting point of our era, although some place him several centuries later.[9]

The exact date of Patañjali cannot be definitely ascertained, but if his identity with the other Patañjali, the author of the great commentary (Mahābhāṣya) on Pāṇini's grammar, could be conclusively established, there would be some evidence in our hands that he lived in 150 B.C.[10]

The systematic treatment of the subject as a method of self-realisation is found in the Yo. Sū., of Patañjali. but Yoga practices are also found in the Upaniṣads and the B.G., Jaina and Bhuddhist literatures.[11]

The Yo. Sū., of Patañjali have been commented upon on many occasions. The oldest and most important of the commentaries and commentators are the following:

1. The Yogabhāṣya of between 650 and 850 A.D., attributed to Vyāsa. It is the fundamental commentary of the Yoga Sūtras.
2. The Rājamārtāṇḍa of Bhoja, 11th Century A.D.
3. The Maṇiprabhā of Rāmānanda Sarasvatī, 7th Century A.D.
4. The Vṛtti of Nāgeśa or Nāgoji Bhaṭṭa, early 18th Century A.D.
5. The Candrikā or Vṛtti of Nārāyaṇa Tīrtha, end of 18th Century A.D.[12]

English translations of the Yoga texts and commenataries.

1. The Yoga-darśana, The sūtras of Patañjali; with the Bhāṣya of Vyāsa-translated by Gaṅgānātha Jhā, R.T. Tatiya for Bombay Theosophical Publication fund, 1907.
2. The Yoga-Sūtras of Patañjali (with the Yoga-bhāṣya of Vyāsa and the Tattva-Vaiśāradi of V.M.) by Rama Prasada, sacred Books of the Hindus. Allahabad, The Paṇini office, third Ed., 1924.
3. The Yoga system of Patañjali (The Yoga-Sūtras, with Vyāsa's Yoga-Bhāṣya and Vācaspati's Tattva-Vaiśāradi) by Prof. James Haughton Woods, Harvard Oriental Series, Cambridge, Harvard University press, second Ed. 1927.[13]
4. The Aphorisms of Patañjali-Translations and commentary by Swami Vivekānanda-Included in his Rāja-Yoga, Advaita Āshrama, Mayavati. Almore, 1930.
5. Aphorisms of Yoga (by Patañjali)-Translated by Shree Purohit Swami, London, Faber, 1938.
6. How to know God: The Yoga Aphorisms of Patañjali (translation and explanation by Swami Prabhavānanda and Christopher Insherwood, New york, Harper. 1953).[14]

Vyāsa

The Yogasūtrabhāṣya may have been composed by around 500 of the Common Era. The name "Vyāsa" or "Vedavyāsa" is obviously not correct, and there is no way of determining the correct name of the author. P. Chakravarti and Frauwallner are probably on the right track in suggesting that the author of the Yogasūtrabhāṣya is indebted to that revision of Sāṁkhya philosophy put forth by Vindhyāvāsin.[15] Yogasūtrabhāṣya of Vyāsa appears to be dependent in important respects on the work of Vindhyāvāsin (whom we have tentatively placed between 300 and 400 of the Common Era). Frauwallner ventures the further suggestion (only in the most tentative fashion) that the Yogasūtrabhāṣya of Vyāsa may have been composed some time arround 500. Woods is inclined to date the Yogasūtrabhāṣya somewhat later, that is to say, some time between 650 and 850.[16]

The commentary of Vyāsa has various commentaries and commentators, the most ancient and important of which are the following :

(a) V.M., Middle of the 9th Century A.D., wrote a sub-commentary called Tattvavaiśāradī, which is as important as that of Vyāsa.

(b) The sub-commentary Pātañjalayogasūtrabhāṣya vivaraṇa is attributed to Śaṅkara of the 8th Century A.D. But there are reasons to doubt that Śaṅkara was actually the author of this sub-commentary.

(c) V. B., who lived at the beginning of the 12th Century is the author of the sub-commentary called Yo.Vā., V.B., is also the author of a small text, called Yogasāra-saṁgraḥ, which expounds in a systematic way the teachings of Patañjali, according to the interpretation of Vyāsa.[17]

Vijñānabhikṣu

V.B.'s name figures prominently in all works dealing

with Sāṁkhya-Yoga philosophy. His magnum opus on the Yoga system, the Yo. Vā., throws light on a number of Yogic points.[18]

Modern scholarship has looked upon V.B., as a syncretist who mixed Vedānta with Sāṁkhya-Yoga. Hence credit for his originality has been counterbalanced by a dubious feeling that surrounds such syncretism. In the midst of such a complex situation, a systematic study of V.B. has not been taken up for a long time. It is therefore a pleasure to note that some modern scholars are tuning their attention to V.B.

There is no indication of either the names of V.B.'s parents, or the name of his guru or even the name of his birth-place in any of the works of V.B. It is also that there has not been many attempts to discover the birth-place of V.B., perhaps, because there is no legend connecting V.B., with a householder's life, the picture of V.B., has always been that of an uncompromising ascetic steadfast in his adherence to the principles of Yoga. He seems to have achieved total vairāgya as far as previous antecedents were concerned. It is therefore no surprise that the need for identifying him with any place was never felt and truly there have been very few attempts in this field. However, Sri Hayavadan Rao beleives that V.B., was a native of Bengal.[20]

V.B., is generally considered to have lived in the second half of the sixteenth Century A.D. Dr. S. Radhakrishnan, Dr. S.N. Dasgupta, Prof. M. Winternitz., F.E. Hall, Dr. R. Garbe, Prof. M. Hiriyanna and others have generally agreed that V.B., lived in the sixteenth Century A.D.[21] Pandit Udayavīr Śastri has refuted these arguments of Prof. Gode and has tried to place V.B., in the fourteenth Century A.D. His main thesis for considering V.B., as having lived in the fourteenth Century is V.B.'s critcism, of Aniruddha in his commentary on the Sā. Sū., and the criticism of V.B., by Sadānanda the

author of the Advaita Brahmasiddhi. Since Śāstri considers Sadānanda to have lived before Vallabha (1478 A.D), it would automatically place V.B., according to him, before that period, Pandit Udavir Sastri thus arrives at the period fourteenth Century for V.B.[22]

Sureschandra Srivastavya fixed the upper limit of V.B.'s life after 1500 A.D arguing that he should be later than Neelakaṇṭha, the author of the Śaivabhāṣya and Sadānanda Vyāsa, the author of the V.S.[23]

V.B., has eighteen works ascribed to him in the catalogues catalogorum of Aufrecht. The published works are:

1. Vijñānāmṛtabhāṣyam.
2. Yoga Vārttikam
3. Yoga Sārasaṁgrahaḥ
4. Sāṁkhya Sāraḥ
5. Sāṁkhya Pravacanabhāṣyam.[24]

Unpublished works :

1. Kaṭhavalliyupaniṣadālokaḥ
2. Kaivalyopaniṣadālokaḥ
3. Maitreyyupaniṣadālokaḥ
4. Māṇḍūkyopaniṣadālokaḥ
5. Muṇḍakopaniṣadālokaḥ
6. Praśnopaniṣadālokaḥ
7. Taittirīyopaniṣadālokaḥ
8. Śvetāśvatāropaniṣadālokaḥ
9. Īśvaragītābhāṣyam
10. Upadeśaratnamālā
11. Brahmādarśaḥ
12. Sāṁkhyakārikā bhāṣyam
13. Vedāntālokaḥ.[25]

If one were to attempt to enumerate the different well-known works of V.B., chronologically, in the order in which they were written, it can be done in the following manner:

1. Upadeśaratnamālā (mentioned in the Vijñānāmṛtabhāṣya, therefore earlier than that)
2. Brahmasūtrabhāṣyam (Vijñānāmṛtabhāṣyam)
3. Commentaries on the kaṭha, Kaivalya, Maitreyī, Māṇḍūkya, Muṇḍaka, Praśna, Taittirīya and Śvetāśvatara Upaniṣads.
4. Īśvaragītībhāṣyam
5. Brahmādarśaḥ

6-7. Sāṁkhya Pravacanabhāṣyaṁ and Yoga Vārttikam (begun at the same time).

8. Sāṅkhyasāraḥ
9. Yogasāra Saṁgrahaḥ

These works total up to sixteen where as Aufrecht's catalogue, as mentioned above, assigns to V.B., eighteen works.[26]

References

1. Karel Werner, Yoga and Indian Philosophy, p. 130
2. Ibid., p. 120
3. Ramachandra Aiyar, Op. Cit., p. 100
4. Francis V. Catalina, A Study of the Self Concept of Samkhya Yoga Philosophy, p. 17
5. Hiriyanna, The Essentials of Indian Philosophy, p. 107
6. Karel Werner, Op. Cit., p. 131
7. For a Summarised discussion of the problem of dating the Yoga Sūtras, See Eliade, Yoga immortality and freedom, pp. 371, 372,
8. Cf. Hariharananda Aranya, Yoga Philosophy of Patañjali, p. 4
9. J. H. Woods, The Yoga system of Patañjali, pp. xvii, xix,
10. Dasgupta, Yoga as Philosophy and Religion, Intro.
11. Ravi Ravindra, Yoga and the Teaching of Krishna, p. 53
12. Fernando Tola, Carmen Dragonetti, Op. Cit., Intro. p. (xviii)

13. Swami Satprakasananda, Methods of Knowledge, p. 315
14. Ibid., p. 316
15. Larson & Bhattacharya, Encyclopedia of Indian Philosophy, Vol. IV. p. 225
16. Ibid., p. 166
17. Fernando Tola, Carmen, Dragonetti, Op. Cit., Intro. p. xviii.
18. Rukmani, Op. Cit., Vol. I. Intro
19. Ibid.,
20. Ibid., p. 5
21. Ibid., p. 3
22. Ibid., p. 4
23. Surescandra Srivastavya, Samkhyadarsan ka Itihas, pp. 42, 43
24. Rukmani, Op. Cit., Vol. I. p. 5
25. Ibid., pp. 5, 6
26. Ibid., pp. 6, 7

4

TYPES OF VṚTTIS

The citta is the background of the mind. It is like a lake on which rise and fall waves, which are comparable to the thoughts. These thought-waves are called vṛttis.[1]

There are five types of thought-waves, some of which are painful and some of which are not.

The Five Kinds of thought-waves are:

i. Correct Knowledge, (Pramāṇa)

ii. Erroneous understanding, (Viparyaya)

iii., Verbal delusion, (Vikalpa)

iv. Sleep (Nidrā) and

v. Memory (Smṛti)[2]

Correct knowledge brings painless experience. It is the only kind of mental modification. It is a 'mental whirlpool', or mental modification;[3] it is the difference between action and the absence of action in the mind. In the average person there are thousands of vṛttis arising each minute in the mind. The self is the witness of all action and reaction that take place in the mind, appearing as vṛttis.[4]

Pramāṇa

Pramāṇa is the instrument (karaṇa) of the means of pramā or valid cognition which produces pramiti, that is accurate knowledge, new or previously unacquired and had its content uncontradicted and a karaṇa is conceived as the unique or special cause through the action of which a particular effect is produced. The word pramāṇa is very

wide and has deep meaning. It cannot be translated as that right knowledge is just a shadow. Mind has the capacity and if that capacity is directed rightly, then what so ever is known is true.[5]

The means of cognition recognised by Yoga are perception, inference and verbal testimony. The other pramāṇas posited in the other philosophical systems fall under any one of these three and hardly require any detailed consideration as they are minor and not independent pramāṇas and are not capable of giving true knowledge. And it may be remarked that V.M., is constrained to accept another source of knowledge in exceptional cases beyond the three admitted by the Yoga.[6]

1. *Pratyakṣa*

Perception, inference and verbal cognition are the real cognition. Perception is the mental operation about the external objects, it takes up the colours of those things through the channel of the senses and is the determinative chief of the specific character of the object endowed with generic and specific nature.[7] The word pratyakṣa etymologically consists of two elements prati (to, before, near) and akṣa (sense organ), or prati and akṣi (eye). So in common parlance it has come to mean "present to or before the eyes or any other sense-organ" and hence 'direct', 'immediate' etc. It is contrasted with the word parokṣa, which means away from the eye or any other sense mediate, indirect etc.[8]

Perception is, in which the knowledge is experienced directly through the senses. This is acceptable only if the senses are pure and not deluded, and if one perception of the experience does not differ from another.[9] Perception is twofold: external and internal. Perception by any of the five sensory organs (of hearing, sight, touch, taste, and smell) is external. Mental perception (of pain, of pleasure, of knowledge or ignorance, of love or hate, and so forth) is internal.[10]

Perception is of special importance because the knowledge that results from inference, etc., is mediate. The knowledge of the self that is said to liberate that soul from bondage is direct knowledge.[11] Almost all the schools of Indian philosophy hold in common that perception is a process, which is initiated by the contact (sannikarṣa) of an object with the sense-organs (Jñānendriyas) and culminates in the arousal of the awareness of the objects on the part of the self.[12]

Perception not only posits and presents a world but also constructs definite objects in it.[13] It involves the activity of the attentive mind, which enlarges the undifferentiated data into judgements of identity and is the distinctive cause of valid perception.[14]

(ii) Anumāna

Sāṁkhya employs inference as the instrument to prove the existence of both puruṣa and prakṛti. As in case of prakṛti, whose existence is derived from her effect, i.e., the mimetic world of objects, so in all cases of inference the knowledge of the cause is always derived from our perception of the effect.[15] The inference means the method by which knowledge is derived from another knowledge. The knowledge gained is inferential knowledge. It is called in Sanskrit as anumiti, literally, the consequent knowledge (from anu=after and miti=knowledge). It means the knowledge that follows from another knowledge. This is the knowledge that is derived from the knowledge of an invariable relation between what is perceived and what is deduced.

The methods of inference have considerably influenced the logic of other systems. Though there are agreements among the Indian schools as to the general principle of inference, there are sharp differences as regards particulars. However all agree that the key to inference is the knowledge of invariable concomitance (Vyāptijñāna).[16]

i. The mountain has fire,
ii. because of the smoke,
iii. wherever there is smoke, there is fire,
iv. this mountain has smoke,
v. therefore it has fire.

Of the five members mentioned above, the first one is the conclusion, the second gives the hetu, and third gives us the major premise and a concrete illustration of the hetu and the sādhya, the fourth gives us the concomitance of the middle and the minor terms and the fifth is the conclusion. Thus it is the means of knowledge concerned with liṅga-liṅgi relation and depends on perception.[17]

In the V.P., inference is only one form viz., affirmative (anvayin), but not purely affirmative (kevalānvayin), for according to Advaita every attribute is the counter positive of the absolute non-existence abiding in Brahman, and hence there is no scope for the purely affirmative inference, in which the thing to be inferred must be the counter positive of non-existence. In the V.P., it is described as the instru-ment of inferential knowlege and is produced by the knowledge of invariable concomitance (vyāpti) purely in its character as the knowledge of invariable concomitance.[18]

It gives us the knowledge of a thing through a mark the thing possesses, when we cannot directly percieve it. It is a system of undeniable relations between the middle and the major terms that leads on to another relation out of established relations. Both inference and perception form a continuous process for knowledge and the knowledge of things imperceptible is to be cognised by means of inference as that of fire by means of smoke.[19]

Three Kinds of Anumāna

There are three kinds of inference named as pūrvavat, śeṣavat and sāmānyatodṛṣṭa. The exact meaning of these

terms in Indian logic is not altogether clear and the last is particularly uncertain. Pūrvavat, śeṣavat types of inference are based on causal relations while sāmānyatodṛṣṭa inference is based on the cognition of sāmānya.

The words pūrva and śeṣa refer to the logically prior and posterior parts of a sentence of a paragraph and are sometime used to refer to vidhi and arthavāda.[21] The effect is inferred from cause for instance, shower by the ascent of clouds i.e., pūrvavat where as the cause being inferred from the effect constitutes śeṣavat e.g., ultimate atoms etc., by the observation of a water pot or the water of a river recently muddled and knowing that rain has fallen higher up the river.[22]

Pūrva is the principal or the primary and śeṣa is the secondary. There is another division of anumāna such as vīta and avīta. Pūrvavat and samānyatodṛṣṭa are included in vīta and śeṣavat and avīta are identical. Vīta form of anumāna is that form in which vyāpti is principally arrived at by perceiving the universal copresence of the middle term and the major term.[23]

Sāmānyatodṛṣṭa give cognition to the subtle elements which cannot be seen. Sāmānyatodṛṣṭa inference is a common place experience for e.g., the act of going is inferred by observation that Devadatta who was previously obser-ved inside his house is outside it, as he is not seen now indoors, or seeing the mango flower at Pāṭalīputra one infers from it that in Kośala too, mango trees should be in bloom.[24]

(iii). Āgama

Āptavacana is defined as the statement of reliable person. Śabda means, the comprehension of the meaning of oral statement and āpta means, 'right' and 'śruti' is 'revelation'. So that āpta śruti stands for cognition of the meaning of a sentence which is brought about by that sentence where as it is an appropriate declaration which possesses intrinsic worth.[25]

The mental opeartion concerning the object derived from the word, is the verbal cognition to the hearer. The verbal cognition, with reference to the object which is neither seen nor inferred by the speaker, the meaning of whose words is noteworthy of regard, remains unsteady. But in the case of the original speaker (Īśvara) it (the verbal cognition) is undoubtedly steady with reference to the object whether perceived or inferred.[26] Competent testimony, is knowledge given by a person of unimpeachable character. He has had direct experience himself and his words do not contradict the scriptures; his motives are pure and the knowledge he gives is of benefit to mankind; and his experience must be such that it agrees with men of wisdom. The truth is one.[27]

Verbal testimony or authoritative statement, (āpta-vacana) is the third source of knowledge. Authoritative statement as conceived in Sāṁkhya refers to that statement which has withstood the test of reason.[28] Śabda as a means of valid knowledge is called śabdapramāṇa, which is usually rendered in English as verbal testimony or authority. It is also called āpta-vākya (the statement of a trust worthy person), or āgama (authentic word).[29]

The chief authority for determining the meaning of a word is admitted to be the usage of trust-worthy persons. But it is argued that as the highest authority is Brahman or God, and as the Veda is a word of Brahman, it follows that every word of the Veda possesses the highest authority. Verbal testimony has the unique capacity to communicate the knowledge of the suprasensible as well as the sensible. It is generally recognised as a means of mediate knowledge. Perception, inference and comparison cannot yield all the knowledge in need and some of it must come from other sources including śabda which literally means word, śabda is used in the technical sense of statements regarded as an independent source of cognition.[30]

2. *Viparyaya*

The second type of vṛtti, erroneous understanding, may also be based on a perception of an external object, but in this case the mental image does not correspond to the reality of that object.[31] Viparyaya is false knowledge, where what (an object) is not like gets established.[32]

Viparyayas are false theories and wrong practices. According to Mukerji they include all the typical schools of thought and culture that are different from the theory of vyakta and avyakta. They include ritualism, asceticism, mysticism, occultism, passivism, naturalism etc.[33] It is a false knowledge, where what an object is not like gets established. It is explained in a form not its own. Perversive cognition is the false knowledge established in a show not its own. The cessation of pervasive cognition by the strength of real cognition is seen. As for example the seeing of double moon is removed by the sight of one moon, which is the real fact. It is this non-science.[34] Wrong knowledge is a false conception of a thing whose real form does not correspond to such a mistaken conception. It is also a based on some kind of contact with an external object but the mental image does not correspond with the object.[35]

Wherever there is lack of correspondence between our conception of a thing and the thing itself we have really an instance of viparyaya. But it should be remembered that in viparyaya, we are not concerned with correctness or definiteness of our mental impressions but only with the correspondence between the object and the mental image formed in our mind. In partial darkness our impression of an object may be blurred but if it corresponds with the object it is not a case of viparyaya.[36]

The five forms of viparyaya are as listed in (A) and are also termed as in (B)

(A)	(B)
a. Avidyā (ignorance)	Tamas (obscurity)
b. Asmitā (egoism)	Moha (delusion)
c. Rāga (love)	Mahāmoha (extreme delusion)
d. Dveṣa (hate)	Tāmisra (gloom)
e. Abhiniveśa (clinging)	Andhatāmisra (blind gloom)

"Tamo moho mahāmoho tāmisro hyanda saṁjñakaḥ,

Avidyā pañcaparveṣā prādurbhūtā mahātmanaḥ".[37]

Non science (avidyā), egoism,(asmitā), attachment (rāga) aversion (dveṣa), and clinging to life (abhiniveśa) are the afflictions (kleśa). The afflictions signify the five perversive cognitions; this is the meaning. They, when full of motion, confirm the functions of the energies, establish change, open up the current of cause and effect, and being the chain of mutual support, bring about the fruition of actions.[38]

The word 'obstacle' is worth considering, because it suggests a difference in emphasis which distinguishes Hindu from Christian thought on this subject. When a Christian speak of a 'sin' he means, generally, positive act of disobedience and ingratitude toward God and by 'God' he means God the father, the reality as it appears within time and space in the aspect of parent and creator of the universe, whom Hindus call Īśvara.[39]

(i) Avidyā

The primary kleśa, the breeding ground of the other four types is nescience. This is not to be understood as a mere lack of knowledge; it is the absence of self-awareness and thus, positively, false knowledge, distorted cognition. Avidyā is the cause of the fatal epistemic dichotomisation into subject and object, which Yoga seeks to remove. Avidyā conceals the root-consicousness by eatablishing a false identity.[40]

Another form of avidyā is the recognition of purity in impure things. For example, the body is impure, but one thinks that it is beautiful and very pure. By this kind of avidyā there is also the recognition of merit or puṇya where there is pāpa, and of the useful where there is only the useless. The variety comes from identifying the self with one or other of the principles, intellect,individuation, the mind and the five subtle elements. In the Yo.Sū., this has been treated more elaborately. The recognition of the permanent in an impermanent effect is called avidyā. It has been said that the evolved is non eternal while the involved and the puruṣa are eternal. To avoid this kind of avidyā, we must acquire nityā-nityavastuviveka. The third kind of avidyā is the recognition of pleasure in pain. In Sāṁkhya and Yoga, all the experiences are pain for one who possesses the discriminative knowledge. The fourth kind of avidyā is the recognition of the self in the non-self. This is taking the body for the spirit.[41]

Avidyā does not allow us to see the Sun of divinity within. Instend, it makes us think, 'I am the body-mind-complex, and not the pure, effulgent and ever-blissful divine self", This kind of confused thinking is caused by delusion.[42] This great delusion is avidyā. It is the cause of egoism (asmitā), attachment (rāga), aversion (dveṣa) and blind clinging to life (abhiniveśa). Avidyā can only be eliminated by the experiential knowledge of our inherent divinity. This knowledge can be attained through samādhi, the most mature state of meditation.[43]

Avidyā is the breeding ground of the others whether they be dormant, weakened, interrupted or fully manifested.[44]

The afflictions, when overpowered by (their) opposite (thoughts), become weak. Similarly, when they are intercepted frequently and then again and again manifest themselves in their own nature they are called interrupted.

The cause-of-affliction are said to exist in four operational modes. They can be: except the prārabdha deeds which will be destroyed in asaṁprajñāta samādhi. In the 'praṇidhāna' mentioned in the second pāda there is no result following. Therefore, it comes under the Yoga of action, which weakens the afflictions and the deeds and the subliminal impressions and through the blessings of Īśvara makes the achievement of Yoga possible.[46]

(ii) Asmitā

The term asmitā has been translated in the following way: "sense of personality", "I-sense or feeling of individual personality"; "sense of pure being"; "egoism"; "unqualified egoism, "I" consciousness of personality" and "sense of being". In this sūtra, Patañjali limits himself to say that when nirodha has as its concomitants—vitarka or vicara or ānanda or asmitā, it is saṁprajñāta, that is "with knowledge in other terms, it is sufficient that a single one of the elements indicated be present for nirodha to be with knowledge". In fact vitarka and vicāra imply the knowledge of a "gross" and of a "subtle" object, respectively, ānanda and asmitā imply an experiential knowledge subtle in itself and which also refers to which is "subtle" objects like bliss and existence.

After (defining) avidyā V.B., defines its effect asmitā as 'dṛgdarśana-śaktyorekātmatevāsmitā, 'dṛg' the seer; that through which one sees is 'darśaṇam,' i.e., the instrument, the intellect; since there is no fruition (of deeds) in dissolution one should accept the power (potency); the absolute identity, as it were, between them truly, through qualities, is a misapprehension (false knowledge) called asmitā i.e., 'I-ness (egoism)- this is the meaning (of the sūtra).

Asmitā is the feeling of identity between the power of seeing and the power by which one sees. It is a fundamental category error, which regards the self as other than what it

really is, and this leads to the activity of malidentification of the root-consciousness (self) with consciousness (citta).[47] In other words, we are all born in ignorance of our true nature and with the natural tendency of establishing our identity outside ourselves. At the bottom of all our endeavours at self making (personality growth) and self-expression lies what Patañjai calls I-am-ness (asmitā,) the principle of individuation which is the product of nescience.[48]

Though to all practical purposes avidyā and asmitā appear to be the same. V.B., mentions their difference as one of generality and particularity. Thus the initial general notion of 'I' in the itellect, which is a false notion, is avidyā. Therein, there is an absence of total identity between the intellect and puruṣa i.e., there is a difference cum identity. But in 'asmitā', which arises after 'avidyā', there is a complete identity between the intellect and Puruṣa because of which all the qualities of the intellect are superimposed on to the puruṣa as 'I am the experiencer, 'I am Īśvara. Therefore the total identification of intellect and puruṣa is due to asmitā. An example is given; where two trees in the distance seem to be one when seen from far, thus this kind of identity between the intellect and puruṣa is denied in avidyā. Total identification, as it were, is only in asmitā.[49]

Asmitā is the feeling of identity between the power of seeing and the power by which one sees.[50] Asmitā is of eight kinds characterised by love of eight attainments such as Aṇimā, Mahimā, Laghimā, etc. The Gods in heaven have the powers of Aṇimā, etc., and these attainments are also the mohasiddhis of the Yogins.

Asmitā is identity of blending together of the power of consciousness with the power of cognition. This is the identification of the spirit with matter, or that of the reality, puruṣa, with the body. This kind of moha arouses the false notion that the very great achievements in the world and in heaven through dharma, etc., are the ultimate aim of

life.[51] Puruṣa is the power of seeing, intelligence is the power by which one sees; thus the appearance of identity of essence between these two is the kleśa known as I sense. When the power of the experiencer and of the thing to be experienced, which are quite distinct and different from each other, are looked upon as if they are identical with each other, then experience is possible. When their real nature is known, then isolation (liberation) is possible-when due to delusion one fails to see that the highest puruṣa is different from intelligence by its nature, its character and its consciousness he (commits the error of) considereing that to be the self.[52] This false identification of the self with the non-self is egoism (asmitā). It is caused by the ignorance of our true divine self. In Sanskrit this ignorance is called avidyā. The true knowledge of the inherent divine self will overcome egoism or asmitā.[53]

(iii) Rāga

V.B., defines rāga thus: attachment is that which follows (experience of) pleasure. The hankering or thirst or greed for pleasure or its means, which is preceded by remembrance of pleasure of one who knows pleasure is attachment.

Having defined 'asmitā' V.B., defines its effect i.e., attachment as 'sukhānuśayī rāga'. That affliction which has only pleasure or the means of pleasure as its object is attachment-this is the meaning (of the sūtra). By the (use of the) word 'mātra' (in the vārttika), avidyā, is excluded desire of a jīvanmukta' who has no attachment at all because it is not the cause for saṁsāra (rebirth); therefore, there is no over-pervasion (of the definition) in it.

Mentioning the cause for attachment, the commentator gives the same meaning through the words "sukhābhijñāsya" and so on. Either being acquainted with pleasure or having a memory of pleasure-this is the meaning (in the

bhāṣya the words sukhābhijñāsya' and 'sukhānusmṛtipūrva' mean that attachment is only possible in one who has had experience of pleasure; it is because of the memory of that experience that attachment arises when confronted with the same pleasure or on memory are gardha; of the same pleasure) due to this, because of the direct perception (experience) of pleasure and because of the memory of pleasure, attachment arises; thus the reason for attachment is mentioned by Vyāsa asserts the meaning of the word 'rāga' through synonyms such as "gardha" (synonyms are gardha, tṛṣṇa and lobha) and so on.[54]

This is of ten kinds, five divya and five adivya. The enjoyment of a person can be divided into two, the human and the divine. The enjoyment of the worldly objects through the five senses results in the five varieties of mahāmoha, and that of the divine objects results in five other kinds of mahāmoha. These together constitute the ten varieties of rāga. In S.K., rāga is said to be the cause of saṁsāra. This disposition and the mahāmoha are somewhat identical.[55]

The sense-organs are the instruments in our own hand. We can either let them free or let them stay at our feet doing their duty. We can use them to sustain our life and for this purpose not get tainted. In the B.G., rāga and dveṣa are the two causes for attachment to the world of saṁsāra. Rāga is sense of attraction for what one likes.Dveṣa is sense of hatred for what one dislikes. It is very difficult to avoid attachment to family, friends and possessions. Similarly, it is very difficult not to show hatred in action to what we dislike most. Both rāga and dveṣa tie us to this world. We need the sense organs for our continuation of life in this world and also we need them towards spiritual progress.[56]

Passion follows the experience of pleasure. Passion is that which a person, who knows pleasure through remembrance of previous enjoyment, strongly desires for

the ways and means of deriving such pleasure. Having become identified with a particular organism and psycho mental apparatus, we react to our environment in two principal ways. We feel, in varying gradation, either attracted or repelled, depending on the nature and quality of the experience we make. There is an echo of the Freudian pleasure principles in this formulation. However, Patañjali's model admits of a third possibility, which effectively disarms the accusation that he propounds a hedonistic psychology viz., the transcendence of both attachment and displeasure.

This is said to be the attachment to the objects of senses. In Yoga also this is defined as the attraction towards any person or thing when any kind of pleasure is derived from that person or object. The experience of pleasure through the sense organs brings attraction towards the object of experience. This is also called mahāmoha in Sāṁkhya.[57]

In the B.G., it is said that peace is attained by control of all sense-organs constantly and by constant meditation on the self. This gives the mind purity. In course of time, such a mind dissolves in Ātma and that is called liberation. The senses are like the horses of a chariot. Happiness is peace. Peace is happiness. This peace of mind is also termed prasāda because it is the grace of God. When the horses are under control, the charioteer can move freely in the world. He does not fall into ditches on the road nor does he fall on the wayside. This is the meaning one should get on seeing Kṛṣṇa holding the reins of the horses in the Gītopadeśa picture. The horses will then take the master to the destination without danger. Controlling self means controlling the mind and the senses. This means, be a master over yourself. Without self-mastery, self-realisation is impossible.[58]

(iv) Dveṣa

Dveṣa is what bases itself in sorrow.[59] Aversion is that which dwells upon pain.[60] Aversion follows the experience of pain. That which is the resistence, sorrow, wish to destroy and anger at pain or at the means there of preceded by the remembrance of pain of a person who has experienced pain, is dveṣa.[61] Aversion is that which attempts to avoid pain. Just as attraction brings pain, so does aversion. The mental attitude of aversion is a negative one, and often makes a neutral situation appear as if it were one to be avoided. It is not possible to avoid all distasteful circumstances.[62] Aversion also, is a form of bondage, we are tied to what we hate or fear. That is why, in our lives, the same problem, the same danger of difficulty, will present itself over and over again in various aspects, as long as we continue to resist or run away from it instead of examining and solving it.[63]

V.B., defines that aversion (dveṣa) is that which follows (experience of) pain. It is the feeling of opposition or wrath or the desire to hurt (others) or anger towards pain or its means, which is preceded by remembrance of pain, in the case of one who knows pain, is aversion.[64]

Attraction and aversion characterise man's general modes of relating to his environment. Pleasure and displeasure/pain/sorrow are relative experiences, and hence what may be a pleasurable experience to one person can quite feasibly be painful or abhorrent to another. Ultimately, however, all is suffused with sorrow. Patañjali affirms that a third response is open to man, which is the dispassionate attitude nurtured by the yogin.[65]

It is arising due to opposition to attachment, V.B., defines hatred after attachment as duhkānuśayī dveṣa. Everything is to be explained) as before. That which opposes, agitates is opposition. By the use of the word 'Jijñāsa' (desire to kill) (in the commentary) (the idea is) that 'hatred' also is a special (kind of) desire.[66]

Rāga naturally leads to dveṣa, which is also called tāmisra. Tāmisra is eighteen-fold, relating to the ten objects referred to above, and to the eight attainments. It is due to pain that we dislike the objects of the senses and their attainments. In Yoga, dveṣa is the repulsion, which accompanies pain, as in the Yo.Vā.[67] It is explained as aversion is that which follows (dveṣa) pain. The feeling of opposition to hurt others or anger towards pain or it's means, which is preceded by remembrance of pain, in the case of one who knows pain, is aversion.[68]

Both are (rāga, dveṣa) obstacles to enlightenment, or even to relative knowledge of a person or object. You cannot have any impartial, dispassionate insight into the character of one to whom you are blindly attached, or whom you regard with disgusted aversion. The spiritual aspirant must not love the things this world too much; but he must not hate them either.[71] When there is rāga-dveṣa or likes and dislikes a person cannot be happy. He is dwelling on illusory pains or opposites rather than learning to be content in all situations and surrendering to the Lord's plan for his growth.[72]

In any case and whatever its origin the desire to postpone death and cling to life is certainly one of the greatest obstacles to enlightenment, to cling to life is to cling to normal sense consciousness, there by shunning the superconsciousness within which the Ātman is known.[73]

(v) Abhiniveśa

Clinging to life is the sentiment which causes its own potency to flow equally even in the wise.[74] Fear of death is the continuous desire to live which is rooted even in the minds of the wise. The fear of death is the fear of loss of identity, of letting go of the ego. Even when all else is given up, there is still the clinging to life. It is only when a sage reaches the very last stage of asaṁprajñāta samādhi, he

cares for nothing but merging with the Lord; and when this level is reached he remains in the body for only a few days.[75]

The desire to cling to life is inherent both in the ignorant and in the learned. This is because the mind retains impressions of the death experience from many previous incarnations.[76] Flowing on by its own rasa, abhiniveśa boards even the wise ones.[77] The eternal self benediction of all living beings is 'may I not cease the exist, may I live on', and such a self benediction can never come to a being who has not experienced death. Further, by this, the experience of previous births is inferred; it is this affliction, that causes the clinging to life.[78]

In Yoga, abhiniveśa is the strong desire for life, which dominate even the wise people. As a result of rajas and dveṣa, there arises a strong desire for life. There arises also the strong opposition among the living beings. It arises out of the fear that other beings would stand in the way of one who desires to live and enjoy the objects of the senses.[79] Andhatāmisra is also eighteen fold and it relates to the same objects as tāmisra. The Gods having attained the eight powers, Aṇimā, etc., and enjoying in consequence the ten objects of the senses, live in continual dread of these powers being wrested away from them by the Rākṣasas and this dread constituted the abhiniveśa or clinging which is called andhatāmisra.[80]

Yo. Vā., holds that all living beings have this craving for one's self ceaselessly-would that I were never to cease; may I live'. And this craving for one's self cannot exist in one who has not experienced the nature of death . And from this the experience of a previous life is inferred. Clinging to life is that which flows by its own potency and which is firmly fixed even in (the minds of) the learned as in that of the ignorant. This same kleśa called abhiniveśa flows by its own potency.[81]

3. Vikalpa

Fiction (vikalpa) following the literal idea, is devoid of substance. Neither does it stand on the real cognition, nor on the perversive cognition. The real cognition acts upon the real nature of an existing object; the perversive-cognition also acts upon the existing object but by its opposite nature of a similar show. Here in the case of fiction (vikalpa) there is no substance or no existing object, simply depending upon words, it creates some thing new by fabrication only. The logics of 'the castle in the air' (khapuṣpa), 'the horns of a hare' (śaśa-śṛṅga), 'the son of a barren female' (vandhyāputra) should be understood here.[82]

Verbal delusion arises when words do not correspond to reality.[83] Verbal delusion is caused by the identification with words that have no basis in reality and is the mental impression created by reactions towards whose that are not founded on fact. If one man calls another a fool, it is only a verbalization, a vibration in the air. But what a thundering thought wave it creates! One simple, unreal word wreaks havoc, throwing the physical and emotional bodies into chaos, destroying all happiness and peace.[84] Vikalpa arises from linguistic constructions without any real object. Vikalpa refers to cases where a word does not pertain to any real object but refers to linguistic constituents alone.[85]

The head of a man and the body of a horse have been perceived separately and belong to the realm of memory but the combination of the two in one composite image which does not correspond to an actual experience makes the mental image, a case of vikalpa. An image conjured up by words without any substance behind it is fancy. The first two categories of mental modifications exhaust all kinds of experiences in which there is some kind of contact with an object outside the mind. These may therefore be called 'objective' in their nature.

4. Nidrā

That mental modification which encompasses an absense of any content in the mind is called sleep. During the deep sleep state, the mind is blank. There is an experience of voidness in which the mind is attending to no thoughts. Some people may even experience their void state of mind with eyes open. But this vṛtti must not be mistaken for the superconscious state in which there is full concentration, awareness and realization of the self.[86] Sleep (nidrā) is the mental operation having the cognition of absence for its grasp, 'sleep' is not at all a state in which the mind can be free from all its exhibitive operations.

1. Harmonious or sāttvika sleep,
2. Disturbed or rājasa sleep,
3. inert or tāmasa sleep.

Thus the one is the lower self, and the other is the higher. The lower self is subject to the conscious state (jāgrata), the sub-conscious state (svapna) and the unconscious state (suṣupti), i.e., the waking, dreaming and sleeping conditions, on the other hand the higher self always remains in the super conscious state (turīya) which is called the unchanging position (kūṭastha). Therefore sleep is a particular form of cognition; further it must be restrained like all other (exhibitive) notions for spiritual absorption.[88]

Sleep is a wave of thought about nothingness. That is to say, dreamless sleep is not an absense of thought-waves in the mind, but a positive experience of nothingness. It cannot therefore be confused with the waveless state of Yoga.[89] Nidrā means sleep. That modification of the mind, which is based on the absence of any content in it is sleep.[90]

5. Smṛti

Smṛti means memory. Memory is not allowing an

object which has been experienced to escape. It means the retention of the past experience in the mind. It created mental images. Memory can be used and also misused. Patañjali says that if memory is right, that means one has to be totally honest to oneself. Whatever has happened, good or bad, do not change it.[91] Memory is when perceived objects are not forgotten, but come back to consciousness. Memory is a kind of secondary thought wave. A wave of direct perception causes a smaller ripple or series of ripples. The thought-wave of sleep also causes smaller ripples, which we call dreams.[92]

Memory can arise out of the three previous vṛttis-errouneous understanding, verbal delusion and sleep. Past impressions exist in the mind from thousands of years of life, but these are latent and are only considered memory when they surface to the conscious awareness.[94]

Memory is here defined as the retention of past experiences in the mind. But it is to be noted that these experiences are retained in the mind as mere impressions (saṁskāra) and as long as they are present in their potential form, as mere impressions, they cannot be considered as a citta-vṛtti. It is only when the potential impressions are converted into their active state in the form of mental images that they can properly be considered as a citta-vṛtti. The mental process involved in recalling a past experience is a peculiar one and it is the reason why memory is considered as a type of citta-vṛtti.[95] Smṛti exists when the impressions received by the mind do not slip away permanently and can be recalled consciousness. If one knowingly performs an action, it will be recorded in the mind. If there is no awareness of an action or event, it cannot be retained.[96] Memory is the absense of loss i.e., of the experienced objects. The memory is two fold:

(i) The produced memorablia (bhāvita-smartavya),

(ii) The unproduced memorablia (abhāvitasmartavya),

Produced memorablia is the prātibhāsika sattā (the visionary phenomenon or the creation of the mind) and the unproduced memorablia is the vyāvahārika sattā (the worldly phenomenon or the creation of God).[97]

References

1. Swami Vishnu Devananda, Op. Cit., p. 141
2. Ibid., p. 143
3. Ibid
4. Ibid., p. 141
5. S.K., v. 9
6. Ibid., p. 4
7. Bangali Baba, Op. Cit., p. 4
8. Sasidharan Nair, Sāṁkhya Kārikā, p. 128
9. Swami Vishnu Devananda, Op. Cit., p. 143
10. Satprakasananda, Op. Cit., p. 36
11. Ibid
12. Sasidharan Nair, Revealing Advaita Vedānta, pp. 77, 78
13. Sasidharan Nair, Sāṁkhya Kārikā, p. 128
14. Cf. Mukerji, Sāṁkhya or The Theory of Reality, pp. 19, 20
15. Bibhupadhi, Minakshipadhi, Indian Philosophy and Religion, p. 205
16. Satprakashananda, Op. Cit., pp. 142, 143, 154
17. V.P., pp. 73, 74
18. Ibid., pp. 73, 74
19. Sasidharan Nair, Sāṁkhya Kārikā, p. 132
20. Satprakashananda, Op. Cit., pp. 142, 143
21. Dhruvas article on "Trividhamanumānam" In the Proceedings of the Oriental Conference Poona, p. 269
22. Sasidharan Nair, Sāṁkhya Kārikā, p. 134
23. Dhruvas article on "Trividhamanumānam" In the Preceedings of the Oriental Conference Poona, p. 269
24. Sasidharan Nair, Sāṁkhya Kārikā, p. 134
25. Ibid., p.5
26. Bangali Baba, Op. Cit., p. 4
27. Swami Vishnu Devananda, Op. Cit., p. 143
28. Bibhu Padhi, Menakshi Padhi, Op. Cit., p. 205

29. Sasidharan Nair, Revealing Advaita Vedānta, pp. 82, 83
30. Ibid
31. Swami Vishnu Devananda, Op. Cit., p. 144
32. Saugata Bhaduri, Op. Cit., p. 26
33. Cf. Mikerji, Sāṁkhya or The Theory of Reality, p. 85
34. Bangali Baba, Op. Cit., p. 18
35. Sasidharan Nair, Sāṁkhya Kārikā, p. 96
36. Ibid
37. Ibid
38. Bangali Baba, Op. Cit., p. 31
39. Swami Prabhavananda, Op. Cit., p. 68
40. Geroge Feuerstein, Yoga Sūtra of Patañjali, p. 62
41. Kesavan Namboodiri, Concept of Apavarga in Sāṁkhya Philosophy, pp. 220, 221
42. Swami Bhaskarananda, Meditation Mind and Patañjali's Yoga, p. 107
43. Ibid
44. Rukmani, Op. Cit., Vol. II. pp. 8, 11
45. Cf. Rukmani, Vol. II. pp. 19, 21
46. Rukmani, Op. Cit., Vol. II. p. 27
47. George Feurestein, Op. Cit., pp. 63, 64
48. Ibid.,
49. Rukmani, Op. Cit., Vol. II. p. 27
50. Ibid., p. 26
51. Kesavan Namboodiri, Op. Cit., pp. 220, 221
52. Rukmani, Op. Cit., Vol. II. p. 26
53. Swami Baskarananda, Op. Cit., p. 107
54. Rukmani, Op. Cit., Vol. I. p. 27
55. Kesavan Namboodiri, Op. Cit., p. 222
56. Pathikondaviswambara Nath, Vol. I. p. 92
57. Kesavan Namboodiri, Op. Cit., p. 223
58. Pathikondaviswambara Nath, Vol. I. p. 92
59. Saugata Bhaduri, Op. Cit., p. 36
60. Swami Prabhavananda, Op. Cit., p. 77
61. Bengali Baba, Op. Cit., pp. 34, 35
62. Swami Vishnu Devananda, Op. Cit., p. 169
63. Swami Prabhavananda, Op. Cit., p. 78
64. Rukmani, Op. Cit., Vol. II. pp. 30, 31

65. George Feurestein, Op. Cit., p. 64
66. Rukmani, Op. Cit., Vol. II. p. 31
67. Kothandaraman, Yoga Sudhākara, p. 104
68. Kesavan Namboodiri, Op. Cit., p. 222
69. Kothandaraman, Op. Cit., p. 104
70. Gorge Feurestein, Op. Cit., p. 8
71. Swami Prabhavananda, Op. Cit., pp. 77, 78
72. Swami Vishnu Devananda, Op. Cit., p. 169
73. Swami Prabhavananda, Op. Cit., p. 85
74. Bangali Baba, Op. Cit., p. 35
75. Swami Vishnu Devanandaa, Op. Cit., p. 110
76. Swami Prabhavananda, Op. Cit., p. 78
77. Saugata Bhaduri, Op. Cit., pp. 36, 37
78. Bangali Baba, Op. Cit., p. 35
79. Kesavan Namboodiri, Op. Cit., p.223
80. Ibid., pp. 222, 223
81. Rukmani, Op. Cit., Vol. II. pp. 32, 33
82. Bangali Baba, Op. Cit., p. 5
83. Swami Prabhavananda, Op. Cit., p. 9
84. Swami Vishnu Devananda, Op. Cit., p. 144
85. Saugata Bhaduri, Op. Cit., p. 26
86. Swami Vishnu Devananda, Op. Cit., pp. 145, 146
87. Bangali Baba, Op. Cit., p. 6
88. Ibid
89. Swami Prabhavananda, Op. Cit., p. 9
90. Surendra Singh, Yoga an Introduction, p. 19
91. Taimni, Op. Cit., p. 46
92. Swami Prabhavananda, Op. Cit., p. 10
93. Sugata Bhaduri, Op. Cit., p. 26
94. Swami Vishnu Devananda, Op. Cit., p. 146
95. Yo. Sū., 1.9
96. Swami Vishnu Devananda, Op. Cit., p. 146
97. Bangali Baba, Op. Cit., pp. 6, 7

5

AṢṬĀṄGA YOGA

Yoga advocates control over the body, the senses and mind. It does not want to kill the body; on the other hand it recommends its perfection. A sound mind needs a sound body. Sensual attachment and passions distract the body as well as the mind. They must be conquered. To overcome them, Yoga gives us the eightfold path of discipline.[1]

The Supreme is absolute existence and knowledge that cannot be realized without constant practice. One seeking after it should meditate upon it for the attainment of the desired goal. Subjugation of sensual appetite is strongly recommended by Patañjali for the attainment of samādhi. The disciplines inculcated by Patañjali are the paths, which if earnestly followed, will gradually lead the initiate to the desired goal.

These eight progressive steps are :

1. Yama (restraint),
2. Niyama (the control of the mind),
3. Āsana (posture),
4. Prāṇāyāma (breath control),
5. Pratyāhāra (withdrawal of the senses),
6. Dhāraṇā (concentration),
7. Dhyāna (meditation) and,
8. Samādhi (superconscious state.)[2]

1. Yama

The term yama denotes the activity of the control of

the body, speech, and mind. It is always used for non-killing, truthfulness, and non-stealing.[3] Yo.Sū., says that abstinence from injury (ahiṁsā), truthfulness (satya), abstinence from theft (asteya), continence (brahmacarya) and abstinence from avarice (aparigraha) are the restraints. Yama includes the practice of ahiṁsā, satya, asteya, brahmacarya and aparigraha. Ahiṁsā according to the Yo.Sū., is not only non-killing but positive love towards the humanity and poor creatures of the world. Asteya in non-stealing. Brahmacarya is right speech, right thinking and right conduct aimed at self-realisation. It is abstinence from sexual intercourse. Aparigraha is non-acceptance of gifts and suppressing of extinguishing the boarding tendencies.

It is the subjugation of non-harming, chastity and greedlessness.[4] It comprises a number of commandments designed to inculcate unselfish, self-controlled behaviour free from worldliness and represents the conscious endeavour on the part of the yogin to abstain from doing things that keep his mind involved in the indiscriminate struggle for survival and satisfaction within the exciting scale of values in life and brings to us sorrow and takes us down. The path of ignorance is away from self-realisation.[5]

2. Niyama

Niyama is the continuous flow of only kind of thought, to the exclusion of all other thoughts; which is verily the Supreme bliss and is regularly practised by the wise. It is one kind of thought relating to the unity of the individual self with Brahman such as "This Ātman is Brahman"[6], and "I am Brahman". According to Patañjali niyama is internal and external purification, contentment, mortification, Vedic study, and worship of God.[7]

Śauca or cleanliness include external cleaning through bath and pure diet etc., as well as internal cleaning through sympathy, freindliness, happiness and detachment.[8] It is a

discipline in the V.S., as thus it consists of cleanliness, contentment, austerity, study of the scriptures, and meditation on God.[9] Yo.Sū, holds that purity is cleanliness, both physical and mental. If a man thinks of himself as being the dwelling place of the Ātman he will naturally feel that his body and mind have to be kept clean.[10]

External cleanliness is chiefly important because of its psychological effect upon us; the mere act of washing suggest the removal of mental as well as physical dirt After a good bath we are apt to say involunarily "Ah now I feel better."[11]

From santoṣa comes the attainment of the highest happiness. Laughter comes from stimulation, but a smile comes from inner peacefulness. Satisfied with itself the mind needs nothing else for its contentment, which grows in proportion to awareness of the inner self. The mind should not be affected by external objects. They may be possessed, but with detachment. Do not let them possess the mind.[12]

From tapas comes destruction of impurities, thence the perfection of the body and the senses. The penance alone, being accomplished, destroys the dirt of the veil of impurities. From the cessation of that veil of dirt, come the physical perfections Aṇimā, etc., similarly the perfections of the senses such as power of hearing from a distance, thought-reading, etc., (appear).[13]

Svādhyāya or study of religious scriptures is very useful for spiritual advancement. Hence it is necessary principle of good conduct in Yoga. Constant study of spiritual books provides the intellectual stuff necessary for the samādhi and self realization. Īśvarapraṇidhāna, the fifth niyama in Yoga is to remember God and to surrender oneself to him. This helps the aspirant in the practice of Yoga. Meditation on God is essential as it brings about force in the concentration and also subdues our self-sense.

3. Āsana

The third step is āsana which means the placing of the hands, feet etc., in particular positions, such as padmāsana, svastikāsana etc.[14] Āsana helps in the concentration of citta and control the mind.[15] One should know that as real posture in which the meditation on Brahman flows spontaneously and unceasingly and not any other that destroys one's happiness.

Āsana means two things: the place on which the yogi sits and the manner in which he sits there. With regard to the first meaning the B.G., tells us: "The place where he sits should be firm, neither too high nor too low, and situated in a clean spot. He should first cover it with sacred grass then with a deerskin: then lay a cloth over these". Such were the traditional requirements; but any convenient steady seat will do as well. But it is better to sit on the ground because when some degree of deep absorption has been achieved, there is always a danger of falling.[16]

The Yoga has prescribed various types of āsanas:

1. Padmāsana
2. Vīrāsana
3. Bhadrāsana
4. Svastikāsana
5. Daṇḍāsana
6. Sopāśrayāsana
7. Paryaṅkāsana
8. Krauñcaniṣadanāsana
9. Hastiniṣadanāsana
10. Uṣṭra-niṣadanāsana
11. Samisamasthānāsana
12. Sthira-sukhāsana
13. Yathā-sukhāsana etc.

4. Prāṇāyāma

After mastering āsana one must practise control of the prāṇa (prāṇāyāma) by stopping the motion of inhalation and exhalation. The restraint of all modification of the mind by regarding all mental faculties like the citta as Brahma itself is called prāṇāyāma. It is the control of breath. The regulation of breath brings about calmness of mind.[17] The prāṇāyāma exercises should be practised under the guidance of some guru. Prāṇāyāma practised with a restless mind cannot be regarded as a part of Yoga. Prāṇāyāma does not become conducive to samādhi unless steadiness of the body and one pointedness of the mind on one subject are maintained along with suspension of breath.[18]

The yogi is directly concerned in the practice of Yoga. There are also other important benefits which accrue from this practise.

1. Making the body perfectly healthy and resistant to fatigue.
2. Acquiring fitness for the practice of prāṇāyāma as a result of proper regulation of prāṇic currents in the body.[19]

One should know the exact posture in which the aspirant can meditate on Brahman spontaneously and unceasingly and also know how other postures are not conducive to meditation. The Yogin must learn to control his limbs. He must try so sit straight like the trunk of tree with the spine, the neck and the head in one line and assume other postures that are favourable to concentration. Yoga has prescribed various types of postures which are very helpful in controlling the mind as well as other vital elements in the body. Yoga philosophers have had valuable insights into mental control through discipline of the body and subtle connection between the body and the mind.[20]

Controlling the motion of the exhalation and inhalation

is called as prāṇāyāma. The word used by Patañjali is prāṇa. Prāṇa actually means energy, the vital energy which we draw into ourselves from the surrounding universe. Patañjali sees control of the mind as a psychophysical problem. In this he agrees with modern scientific thought. Studies of breathing have shown that the method of respiration affects the whole organism.[21] Through prāṇāyāma, the aspirant controls the inhaling and exhaling of the breath which helps in the concentration of the citta. This is a technique highly developed in India. It is designed to master and curb the vital air in its three primary functions recaka, pūraka and kumbhaka.[22]

Recaka

The suspension of natural movement of breath, along with exhalation or recaka is "saḥbāhyaḥ" = the external manifestation, it is restraint of breath called recaka.

Pūraka

Patañjali mentions prāṇāyāma which is next in order as 'tasminsati śvāsapraśvāsayorgativicchedaḥ prāṇāyāmah'. The general characteristics of the four types of prāṇāyama is gativicchedaḥ i.e., suspension of the natural movement of breath according to the method given in the śāstras. And that suspension of breath is followed in 'recaka', 'pūraka' and 'kuṁbhaka'. The suspension of natural movement of breath along with inhalation or pūraka is "sa ābhyantaraḥ" = the internal manifestation, it is restraint of breath called pūraka.[23]

Kuṁbhaka

The absense of both inhalation and exhalation, "prayatnādbhavati" "which is present irrespective of continuous practice due to one single effort alone, that is "stambhavṛttiḥ" - suppressed manifestation; it is the restraint of breath called kuṁbhaka.

5. Pratyāhāra

It is the elimination of desires and cognitions from mind. This is brought about by sense control. Self withdrawal is the drawing of the sense organs from their respective objects.When the mind is withdrawn from the sense objects, the sense organs also withdraw themselves from their respective objects and thus are said to imitate the mind. The absorption of the mind in the Supreme consciousness by realizing the Ātman in all objects i.e., withdrawal of the sense function from their field of fects to the interior so that they are put at rest is known as pratyāhāra which should be practised by the seekers.[24]

Pratyāhāra is that abstention by which the senses do not come into contact with their object and follow, as it is the nature of the mind. When the mind is withdrawn from sense-objects, the sense organs also imitate the mind. They later withdraw from their objects. This is the most important step in controlling the mind. When the mind is restrained, the senses are automatically restrained. The entire secret of pratyāhāra is will power, which every normal person is capable of developing but in most people it is in an undeveloped state. Practice of pratyāhāra helps to develope will power and will power helps to develope pratyāhāra.[25]

Practice of pratyāhāra requires strong determination and repression of the senses. This has to be continued regularly for several months. Then certainly one makes some advance towards mental control. Pratyāhāra means sense withdrawal; with the control of the mind, all the senses become controlled and the senses imitate as it were the vacant state of the mind. The absorption of mind is the Supreme consciousness by realizing the Ātman in all its objects. The yogi should achieve the steadiness of the mind as an optional measure.[26] The senses are restricted when consciousness is restricted. The indriyas, the organs of the senses are acting outwards and coming in contact with external objects.[27]

6. Dhāraṇā

Dhāraṇā means concentration, which is the binding of consciousness to a (single) spot. Like sense withdrawal and the other aṅgas, concentration constitutes a particular technique of the Yoga and must not be reduced to mean attention in general. The concentration is holding the mind within a center of spiritual consciousness in the body or fixing it on some divine forms either within the body or outside it. Dhāraṇā is the firm fixation of the citta on the same object. This object of concentration may be external like the image of some God, or it may also be internal as the space in between the eye-brows, the lotus of the heart etc. The concentration also results in a degree of understanding and comprehension of the chosen object that eventually penetrates into its very essence of nature.

The object of dhāraṇā, may be external or it may be an internal plexus. It may also be a mantra. If there is difficulty in keeping the mind within a limited area of focus in the early stages of practice, one may keep it moving within a broader circumscribed area in which everything relates to the object. Then, the area of focus is narrowed as greater control is gained. When the mind can be limited to one point, it is concentrated.[28]

The confinement of the mind by each operation, in such places as the navel sphere, the lotus of the heart, the head, the shining part, the forepart of the nose, the forepart of the tongue etc., or in any external object, is the concentration.[29]

The yogi must always practice Yoga. He should try to live alone, the companionship of different sorts of people distracts the mind. He should not speak much, because too much speaking distract the mind, not work much, because too much work distract the mind, the mind cannot be controlled after a whole or certain parts of the body of the exculpation of others. For instance, try to feel only the hand to the excul-pation of other parts of the body.[30]

The help of imagination, and incessant practice are required for success in concentration. Also it requires mental training and skilful use of will power. It occurs easily when an object, which elicits curiosity, and is effortless when attention is absorbed in contemplation.[31] It is an undisturbed flow of attention. The good result for successful practice for concentration are calming down the nervous excitement, serenity, good disposition and clearer voice. The main work in dhāraṇā consists in keeping the mind continuously engaged in the consideration of the object and bring back immediately as soon as the connection is broken.[32]

7. Dhyāna

The seventh step is defined as an unbroken flow of mind towards the object of meditation. It is called dhyāna.[33] Through dhyāna the aspirant gets real knowledge of the object, along with the discipline of the citta. But it is perfect only when one merges all thought in Brahman, realising it to be one's own self.[34]

It is not easy to master the art of concentration. In trying to achieve it we are likely to encounter many obstacles. These have to be overcome. Most, if not all, of these obstacles are created by the mind itself. The B.G., says that one's mind can be one's best friend and also one's worst enemy.[36]

It is an intermittent activity of the inner sense after it has become fixed on the one without a second. The concentration and meditative-absorption are continuous and are of the same process.

Patañjali's dhyāna is understood, by the word "meditation". The practice of concentration, meditative absorption and ecstasy with respect to one and the same object, is technically known as constraint. The continuation of the mental effort by continuously repeating the object is meditation (dhyāna).[37]

Dhyāna is the continuance, the changing flow of the mental efforts, in the object of dhāraṇā unmediated by any other break of conscious states.[38] It is that particular phase of yogic introversion in which the presented ideas are consistently associated with the object of concentration.[39]

In other words meditation is prolonged concentration. The process of meditation is often compared to the pouring of oil from one vessel to another, in a steady, unbroken stream, Patañjali defines thought as a wave in the mind. Ordinarily a thought wave arises remains in the mind for a moment and then subsides, to be succeeded by another wave. In the practice of meditation a succession of identical waves are raised in the mind, and this is done so quickly that no one wave is allowed to subside before another rises to take its place.[40] When one has intensified the power of dhyāna to such an extent that one can reject the external part of the perception and meditate only on the internal part, the meaning, one has reached the final step, samādhi.[41]

The aspirant should carefully practise this meditation that reveals his natural bliss until it comes under his full control and arises spontaneously, in an instant when called into action.[43] Then he the best among yogis, having attained perfection, becomes liberated from all practices. The real nature of such a man never becomes an object of the mind or speech. The Śruti declares; 'he who realises the Supreme Brahman verily becomes Brahman'. His nature also merges in that of Brahman which is beyond mind and speech.[43] When the knowledge of an object of concentration is a continued process, it is known as dhyāna. Through dhyāna the aspirant gets real knowledge of the object, along with the disciplined thought in Brahman, realising it to be one's own self.[44]

Śaṅkara exhorts aspirants to restrain all the senses from all their activities, so that they may be led to intense contemplation.The wise man should restrain the activity of the outer organs such as the tongue.[45] Dhyāna consists in

withdrawing through contemplation, the senses of hearing etc., into the manas, and then into the inner intelligence and thereafter contemplating on that inner intelligence.[46] In the B.G., the wise man renounces all actions productive of visible and invisible results, except those actions necessary for the bare sustenance of the body.[47] Thus all the sense-control, self abnegation, spiritiual discipline and total retiring into one's own Ātman are calculated to lead the aspirant to perfect mental quiet, mystic rapture, samādhi, parāvidyā or perfect jñāna and vision of the Supreme reality. It is therefore that Śaṅkara says the higher vidyā is that by which the undestructible Brahman is attained. This great jñāna leads to bliss.[48]

8. Samādhi

Samādhi means concentration, which is the final step in Yoga. Here the mind is completely absorbed in the object of meditation. In dhyāna the act of meditation and the object of meditation remain separate, but here they become one. It is the highest means to realise the cessation of mental modifications, which is the end. It is the ecstatic state in which the connection with the external world is broken and through which one has to pass before obtaning liberation.[49]

The samādhi of wisdom is accompanied by gross and subtle thoughts, ecstatic tranquility, self realization and the joyful experience of oneness with universal consciousness. The samādhi of wisdom is a preliminary stage during which various perceptions are present, including those of thought processes which are either strongly evident or extremely subtle in intensity and character. Even though their superconscious state may be accompanied by unusual and enjoyable perceptions, it is tainted by the presence of awareness-modifying characteristics and the influences of the attributes of nature.[50]

Dhāraṇā, dhyāna and samādhi are purely mental

phenomena and are related to consciousness. The mind has already been disconnected from the body and whatever takes place inthe realm of the mind cannot be judged by the conditions of the body.[51] Samādhi is the last stage of Yoga where the yogin is so much lost and absorbed in the object of his contemplation that he forget his own self. His personality merges in the object of contemplation.[52]

Samādhi or trance—contemplation, results when by deep concentration mind becomes transformed into the shape of the object of contemplation.[53] It is without self-consciousness. It is the merger of the mental activity in the self. The samādhi is the easiest path of self realization and liberation. It is suppressed by an act of conscious control.

Samādhi is of two kind : conscious or saṁprajñāta and superconscious or asaṁprajñāta. In the former, conscio-usness of the object of meditation persists, in the latter it is transcended. The former is ekāgra, the latter is niruddhas Yoga generates certain supra-normal powers. But they should be avoided and attention should be fixed only on liberation which is the end of human life. The ideal is kaivalyam, the absolute independence and eternal and free life of the puruṣa, free from prakṛti.[54]

References

1. Chandradhar Sharma, Op.Cit., pp. 171, 172
2. Swami Vishnu Devananda, Op. Cit., p. 27
3. Taimni, Op. Cit., p. 209
4. Ibid., p. 210
5. Rukmani, Op. Cit., Vol. II. pp. 188-203
6. Self Realisation, v. 35
7. Yo. Sū., 2. 32
8. Self Realisation, v. 35
9 V.S., p. 202
10. Swami Prabhavananda, Op. Cit., p. 99
11. Ibid
12. Swami Vishnu Devananda, Op. Cit., p. 177

13. Bangali Baba, Op. Cit., p. 61
14. V.S., p. 203
15. Cf. Rai Sharma, Op. Cit., p. 218
16. Swami Prabhavananda,Op. Cit., pp. 111, 112
17. Ibid., p. 113
18. Hariharananda Aranya, Yoga Philosophy of Patañjali, p. 231
19. Taimni, Op.Cit., p. 251
20. Sasidharan Nair, The Philosophy of Śri Nārāyaṇa Guru, p. 175
21. Swami Prabhavānanda, Op. Cit., p. 40
22. Sasidharan Nair, The Philosophy of Śri Narayaṇa Guru, p. 178
23. Rukmani, Op. Cit., Vol. II. p. 220
24. Swami Prabhavananda, Op. Cit., p. 120
25. Swami Vivekananda, Rāja Yoga, p. 99
26. Dasgupta, Yoga as Philosophy and Religion, p. 136
27. Bangali Baba, Op. Cit., p. 10
28. Swami Vishnu Devananda, Op. Cit., p. 185
29. Bangali Baba, Op. Cit., p. 66
30. George Feurstein Op. Cit., p. 95
31. Roy Eugene Davis, Life Surrendered In God, p. 160
32. Taimni, Op. Cit., p. 278
33. John moffilt, Replications of Hindu spirituality, Hereitage, Publishers, New Delhi.
34. A.A., v. 25
35. Swami Prabhavananda, Op. Cit., p. 122
36. B.G., 6.5
37. Gorge Feurstein, Op. Cit., p. 97
38. Swami Vivekananda, Rāja Yoga, p. 81
39. Geogre Feuerstein, Op. Cit., p. 96
40. Swami Prabhavananda, Op. Cit., p. 122, 123
41. Ibid
42. A.A., v. 125
43. Ibid., v. 126
44. Ibid., v. 125
45. B.S.B., 1.41.
46. B.G., v. 14, 25
47. Ibid.,v. 13. 24
48. Ibid., v. 12. 21

49. Chandradhar Sharma, Op. Cit., p. 172
50. Roy Eugene Davis, Op. Cit., p. 54
51. Taimni, Op. Cit., p. 289
52. Raisharma, Op. Cit., p. 170
53. Dasgupta, Yoga Philosophy and Religion, p. 148
54. Chandradhar Sharma, Op. Cit., p. 173

6

SAṀYAMA

Among the eight fold ways the first five disciplines are indirect and external aids while the last three are direct internal culminating in the concentration where the self regains its eternal and free status.

They are:

1. Concentration dhāraṇā— the fixing of the mind (citta) after it has become detached from sense objects, in particular spot; it is steadfastness of mind;
2. Meditation (dhyāna)— the state of an even current of mind where the sense of identity is lost culminating in samādhi;
3. Absorption (samādhi)— complete surrender to the object of meditation, whatever it may be; the control of the ego followed by isolation of the self and its complete distinction from matter, and karma no longer operates.[1]

Dhāraṇā, dhyāna and samādhi, represent the three stages of the same process of which the last one is the perfection; and these three are together technically called saṁyama, which directly leads to and is immediately followed by the saṁprajñāta state, whereas the other five yogāṅgas are only its indirect or remote causes. These three are, however, not essential for the asaṁprajñāta state for a person who is very far advanced, or one who is the special object of God's grace, may pass at once by intense vairāgya and abhyāsa into the nirodha state or state of suppression.[2]

Fixing the mind on its object of contemplation for twelve seconds equals one measure of dhāraṇā. Twelve measures of dhāraṇā equal one measure of dhyāna. In other words, when the mind can be kept in that state of concentration for one hundred and fourty four seconds (two minutes and twenty four seconds), it is called dhyāna. Twelve measures of dhyāna i.e., uninterrupted concentration for twenty eight minutes and fourty eight seconds, will constitute samādhi; dhāraṇā and samādhi are only different degrees of concentration. In the language of Rāja Yoga, they are all saṁyama (concentration).[3]

It is necessary to keep in mind two facts about saṁyama. First it is a continuous process and the passage from one stage to another is not marked by any abrupt change in consciousness. Secondly, the time taken in reaching the last stage depends entirely upon the progress made by the yogi.[4]

The mind and the sense have to be purified by cultivation of ethical virtues and the whole organism has to be strengthened in order that it may be able to undergo the tremendous experiences that await it. But this is just the beginning. Even the perfection of saṁyama is just the beginning. For, whenever we are inclined to feel proud of some tiny indication of spiritual growth in ourselves, we shall do well remember Brahmānanda's amazing and sobering words; "Spiritual life begins after samādhi.[5] From the saṁyama over the figure of his body, on the stoppage of the receivables power and for want of contact with the light of the eye, comes the sudden disappearance.[6]

The subject of the saṁyama is introduced for the attainment of the object wanted by the yogi who had achieved all the component parts.[7] It gives an unobstructed and unclouded understanding of an object by at-one-ment with it. The form of the thing vanishes, and only the meaning remains in the mind.[8] It is "the bringing together"

of awareness with the object of concentration. The bringing together of the meditator's awareness with object focussed upon results in identification.[9]

By making saṁyama on two kinds of karma that which will soon bear fruit and that which will not bear fruit until later or by recognizing the portents of death, a yogi may know the exact time of his separation from the body. Portents of death include various physical and psychical phenomena, together with vision of supernatural beings.[10]

Perception is attained when the mind becomes as pure as the Ātman itself. When all the thought-waves in the mind have been stilled, the mind holds nothing but pure, undifferentiated consciousness in this state, it is so one with the Ātman. Śrī Rāmakṛṣṇa used to say; the pure mind and the Ātman are the same.[11]

If one makes saṁyama on the form of one's body, obstructing its perceptibility and separating its power of manifestation from the eyes of the beholder, then one's body becomes invisible. In other words, it is possible for the yogi, while remaining present in a room, to obstruct the outward manifestation of his body in such a way that the senses of other people will remain, but, since this reality cannot be detected by the gross sense-organs of others, the yogi will become unseen, unheard, unfelt, and so on.[13]

Vyāsa explains saṁyama in many sūtras as ending in direct knowledge perception of the power of seeing puruṣa and the power by which one sees sattva intellect. In the vibhūtipāda saṁyama is shown as culminating in the knowledge of the difference between the sattva intellect and puruṣa.

Ordinarily, we are aware of no distinction between hearing the sound of a word. Understanding what is means and reacting, in one way or another, to the information it contains. If someone shouts fire we jump to our feet in an instant. But the yogi is able to separate these three functions.

By making this saṁyama he can understand foreign language and the sounds made by all kinds of animals.[15]

As the knowledge of samādhi gradually dawns through the possession of saṁyama, so is the saṁyama gradually strengthened. The practice of saṁyama leads to the lower samādhi. When the vision of the lower samādhi is suppressed by an act of conscious control, so that there are no longer any thought of visions in the mind, that is the achievement of control of the thought-waves of the mind. When this suppression of thought waves becomes continuous, the mind's flow in calm. When all mental distractions disappear and the mind becomes onepointed, it enters the state called samādhi.[16]

Mind

In Sanskrit, the mind stuff is known as manas or citta which means the substance that takes various shapes and various changes, and each of these changes is called a state of consciousness, or a mental function. We may call it emotion. We may have it in the form of a thought, in the form of a desire, in the form of an intellection, in the form of an ideation, or in the form of a discrimination. But all these are the different names of the same mind substance.[17] The mind is, possessed of the three energies; because it has the qualities of illumination, activity and inertia, The mental essence (intellect), which is indeed of the form of illumination, being commingled with the active and the inert energies (rajas and tamas) becomes fond of power and sense-objects.[18]

The mind includes a lot of other activities and other functions. And it is not the same as spirit, but it is the instrument of spirit.[19] The mind is intelligent and conscious. The Yoga philosophy teaches that it is not. It has only a borrowed intelligence. Mind is the recording faculty which receives impressions gathered by the senses from the

outside world.[20] Mind is regarded as the mirror, and if the mirror is covered with mud and dirt or dust, its reflecting power would be subdued. So mind of a wordly man or woman, who has all kinds of desires for the physical body and material world, has received all these impressions of material nature and they have formed like dirt or dust upon the mirror of heart.[24]

The object of experience is the totality of the apparent world, including the mind and the senses.[22] The mind is the most difficult to master, but by following the discipline of well chosen and properly directed meditation, one succeeds in withdrawing his attention from outside objects and in concentrating it on a single point. One also learns to regard one's own thoughts as a spectacle. When the mind is no longer encouraged to see movement, it becomes calm; then it sees no more mental images, there is no longer the idea of 'I' and 'mine'.[23]

Earnest men who become so deeply involved in the cares of a great reform movement or social relief project find that they cannot think of anything beyond the practical problems of their daily work. Their minds are not calm. They are full of anxiety and restlessness. The mind of the truly illumined man is calm-not because he is selfishly indifferent to the needs of others, but because he knows the peace of the Ātman within all things, even within the appearance of misery, disease, strife and want.[24] The mind is its own worst enemy as well as its own best friend. According to yogic thought the mind has five different types of behaviour. In the kṣipta state, it is fragmented, distracted and scattered on various objects. It is restless and jumps from one to another. In the mūḍha state it is dull and forgetful. Vikṣipta is gathering mind. It is occasionally steady and at other times distracted. This is its condition during practice as it struggles to become focussed. In the ekāgrata or one-pointed state there is only one idea present. In the niruddha state full control is achieved.[25]

Siddhis

Mastery over the Pañca-bhūtas are gained by performing saṁyama on their sthūla (gross), sūkṣma (subtle), anvaya (all-pervading) and arthavattva (subservience to the purpose: functional) states.[26]

As a result of saṁyama over the svarūpa of sthūla objects and the objectiveness of the inherence of sūkṣma objects, (one gains) mastery over the bhūta. This (bhūtajaya) leads to the coming of (the eight siddhis likes) Aṇimā, etc., resulting in a perfection of the body, it receiving no obstruction from its dharmas.[27]

Eight siddhis

1. Aṇimā—attenuation means that (the body) becomes an atom.
2. Laghimā—lightness means that (the body) becomes light.
3. Garimā—It is gravity leading to heaviness.
4. Mahimā—the enlargement means that (the body) becomes large.
5. Prāpti—the attainment means that he touches the Moon even by the tip of his finger.
6. Prākāṁya—the irresistibility means the understrained will power by which he sinks into the Earth and gets up just as in water.
7. Vaśitva—the mastery means that he becomes possessed of control over all the elements and the elemental powers of others.
8. Īśitva—the creative power means that creation, destruction and aggregation all depend upon his will.[28]

Siddhis achieved by mantra repetition or tapas, austerities, are generally of a very high order as long as they

are performed for attaining God realization rather than personal or material gain. Powers that come from samādhi are the purest, for they come to the aspirant without being desired. It must be remembered that siddhis are not the aim but a by product of the path to God realization.[29]

Siddhis are attained as a result of birth, medicinal herbs, mantras, austerities or samādhi. Siddhis that are brought into the present life by birth indicate their attainment in a previous life, but it does not guarantee that the individual is making proper use of them in this life. Those gained through chemical means are not necessarily associated with any level of spirituality at all, and can be easily governed by the ego.[30]

It is well known that all the siddhis can be acquired by methods other than those outlined in the Yo. Sū., so far. For example, a bhakta who follows the path of love comes in possession of many siddhis though he has done nothing to develop them deliberately. This shows that there is a state of spiritual consciousness in which all these powers are inherent and , therefore, anyone who attains to this state by whatever method, acquires the siddhis automatically. The bhakta attains to this state by union with the beloved through love and jñāni through discrimination.[31]

Karma

The effects of our past actions (karma) which influence our personal affairs relate only to mundane circumstances, not to our soul destiny. Intentional right living and attentive spiritual practice does not actually cause spiritual growth; constructive actions remove mental and physical restrictions that cloud the mind, allowing soul awakening and unfoldment to occur naturally.[32] The term karma normally means 'action' or 'work'. However, in the B.G., karma usually means those special duties and obligations which tradition and custom, prevalent at a time impose upon

particular classes of society for securing and preserving the solidarity of society.[33]

In the fourth chapter of the B.G., by seeing the midst of activity that which is beyond all action. "He who sees activity in inaction as well as that which is above all action in the midst of the activities of mind, body and senses, is wise among mankind is a true karma yogi and a perfect doer of all action".[34] There are three kinds of karma; the karma which has already been created and stored up, so that it will bear fruit in some future life; the karma created in the past or in some previous life; which is bearing fruit at the present moment, and the karma which we are now in the process of creating by our thoughts and acts. Of these, the already existing karmas are beyond our control; we can only wait until they have worked themselves out, and accept their fruits with courage and patience. But the karmas which we are now creating— 'the pain which is yet to come' —can be avoided. Not by ceasing to act-that would be impossible, even if it were desirable - but by ceasing to desire the fruits of action for oneself. It we dedicate the fruits of action to God, we shall gradually unwind the wheel of karma and thus avoid its pain.[35]

Since the entire volitional activity of the Yoga master consists in his abiding in the state of asaṁprajñāta-samādhi, no new subliminal activators, either of a positive or a negative nature can accrue to him. In this sense he can be said to have transcended morality as such. He is no longer within the compass of morality or immorality but has become an a mimoral being.[36]

Patañjali briefs that, of the tendencies produced by these three kinds of karma, only those are manifested for which the conditions are favourable. A man's conditions is determined by the balance of his karmas. Suppose that balance is very favourable, and he is born to become a monk and a spiritual teacher. He will still have some bad karmas which, under less favourable conditions would produce bad

tendencies. But, because he has to live up to his vocation and set a good example to his pupils, these tendencies will be kept in abeyance, and only his good tendencies will be manifested. So this aphorism stresses the great importance of right environment, association, with those who are spiritually minded. If you are born as a dog, you may still have good tendencies, but they will be greatly restricted by your dog condition. You have to act in accordance with your animal nature.[37]

The word karma is now almost naturalized into English. It comes from the root 'kṛ', 'to act' and means action or deed. Any action, physical or mental, is called karma; and as every action is bound to produce its reaction or result, it is also karma. Moreover, secondarily as an action is both a cause and an effect at the same time, the word karma includes both the cause and the effect. In this universal sense, motion, attraction, repulsion, moving, walking, talking, sleeping, hearing, thinking, willing and desiring nay all the actions of the body, mind and senses are all karma.[38]

The karma of ordinary people is either black (bad), white (good), or mixed. But when a man has attained samādhi his acts will cease to produce karmas for him or any kind. Nevertheless, since the illumined yogi continues to act, karmas are being produced, and there may even be some admixture of evil in them. Śaṅkara says that those who love the illumined yogi will receive the good effects of his karmas, while those who hate him will receive the bad. Patañjali briefs that the karma of the Yogi is neither white nor black. The karma of other is of three kinds; white, black, or mixed.[39]

The term karma denotes here the moral consequences of one's action or volitions in terms of meritorious and demeritorious subliminal activators. Karma is traditionally divided into four categories;

1. black as found in a villain;

2. white/black as found in ordinary men whose deeds are partly meritorious and partly demeritorious;
3. white as found in pious persons;
4. neither black nor white as found in the adept yogin.[40]

Prāṇa

There are five kinds of prāṇa working in the prāṇamayakoṣa: prāṇa, apāna, samāna, udāna and vyāna. Each of these has a specialized function to perform in the maintenance of the body and control acquired over any one kind means that the corresponding function can be regulated according to the will of the yogi.[41]

Five kinds of prāṇa

The prāṇa is the operation which, rising from the chest, move through the mouth and the nose.

The samāna is the operation which moves down to the navel sphere on account of its equal conveyance.

The apāna is the operation moving down to the soles of the feet on account of its removing action.

The udāna is the operation moving up to the head on account of its upward conveyance, and the vyāna pervades the whole body.

The prāṇa is the chief of them. From the conquest of udāna, non-contact with water, mind, thorn, etc., appears and also ascension comes at the time of death. These are achieved by the mastery of the udāna.[42]

Each of these has a specialized function to perform in the maintenance of the body and control acquired over any one kind means that the corresponding function, can be regulated according to the will of the yogi. Udāna is

obviously connected with the gravitational pull of the Earth on the body and by controlling this particular prāṇa it is possible to neutralize this pull. Levitation is a very common phenomenon in prāṇāyāma practice and is due to the prāṇic currents flowing in a particular way. If the yogi can neutralize the gravitational pull of the Earth and keep his body floating at any desired level he can easily avoid contact with water, mire and thorns etc.[43]

Obstacles to knowledge

The aspirant desirous of practising Yoga, must be aware of the obstacles to Yoga so that they can be avoided or remedied. Patañjali lists nine obstacles to Yoga.

1. Vyādhi (physical sickness),
2. Styāna (languor),
3. Saṁśaya (doubts and misgivings),
4. Pramāda (heedlessness),
5. Ālasya (sloth),
6. Avirati (absence of dispassion),
7. Bhrāntidarśana (hallucinations),
8. Ālabdhabhūmikatva (non-attainment of the stage of communion inspite of efforts).
9. Anavasthitattva (instability).[44]

Vyādhi should be overcome by proper medicines, treatment and diet; styāna by discrimination and will-power; saṁśaya by faith in the scripture, the guru and oneself; pramāda by eternal vigilance, ālasya by healthy physical activity, avirati by reflecting on the transient and evil nature of sense-pleasures and bhrānti-darśana by right perception. The last two, viz., ālabdhabhūmikattva and anavasthitattva are more serious obstacles encountered in the higher stage of sādhana.[45]

The nine impediments are the mental distractions.

They arise with the mental operations. In the absence of these (mental operations), they (the impediments) cannot arise.

Disease is the inequality of the humours, the constituent fluid and the sense organs. Debility is the inertness of the mind. Doubt is the knowledge touching both ends whether it may be thus, or may not be thus. Inadvertence is the want of investigation about the means of spiritual absorption. Sloth is the absence of exertion of the mind and body on account of heaviness. Sensuality is the greediness of the mind for sense enjoyments. Wrong understanding is the perversive knowledge. Non-attainment of the plane is the failure to attain the state of spiritual absorption. Instability is that which is unfixity of the mind on the attained plane; because it becomes confirmed only on the acquisition of the (subjective manifestation of the) spiritual absorption. These mental distractions are called the nine impurites of Yoga, the enemies of Yoga, the impediments of Yoga.[46]

References

1. Ruth Reyna, Op. Cit. p. 163
2. Dasgupta, Yoga as Philosophy and Religion, pp. 148, 149
3. Swami Bhaskarananda, Op. Cit., p. 83
4. Taimni, Op. Cit., p. 286
5. Swami Prabhavananda, Op. Cit., pp. 125, 126
6. Bangali Baba, Op. Cit., p. 79
7. Ibid., p. 76
8. Swami Tapasyananda, Four Yogas of Swami Vivekananda, p. 86
9. Roy Eugene Davis, Op. Cit., p. 162
10. Dasgupta, Yoga as Philosophy and Religion, p.149.
11. Swami Prabhavananda, Op. Cit., pp. 146, 147
12. Taimni, Op. It., p. 315
13. Bangali Baba, Op. Cit., p. 79
14. Cf. Yo. Sū., 3. 49, 50, 55
15. Swami Prabhavananda, Op. Cit., p. 130

16. Ibid., p. 126
17. Swami Àbhedananda, Doctrine of Karma, p. 119
18. Bangali Baba, Op. Cit., p. 2
19. Swami Abhedananda, Op. Cit., p. 120
20. Swami Prabhavananda, Op. Cit., pp. 1,2
21. Swami Abhedananda, Op. Cit., p. 120
22. Swami Prabhavananda, Op. Cit., p. 86
23. Swami Ritajananda, Op. Cit., Intro. pp. xix, xv
24. Swami Prabhavananda, Op. Cit., pp. 7, 8
25. Swami Visnu Devananda, Op. Cit., p. 24
26. Yo. Sū., 3.45
27. Saugata Bhaduri, Op. Cit., p. 54
28. Bangali Baba, Op. Cit., p. 90
29. Swami Visnu Devananda, Op. Cit., p. 199
30. Ibid., p. 198
31. Taimni, Op. Cit., p. 334
32. Roy Eugene Davis, Op. Cit., p. 14
33. Swami Vijnananda, Op. Cit., p. 23
34. Swami Abhedananda, Op. Cit., p. 38
35. Swami Prabhavananda, Op. Cit., PP. 85, 56
36. George Feurstein, Op. Cit., p. 64
37. Swami Prabhavananda, Op. Cit., p. 153
38. Swami Abhedananda, Op. Cit., p. 5
39. Swami Prabhavananda, Op. Cit., p. 152
40. Geogre Feurstein, Op. Cit., p. 130
41. Taimni, Op. Cit., p. 346
42. Bangali Baba, Op. Cit., p. 87
43. Taimni, Op. Cit., p. 346
44. Yo. Sū., 1. 30
45. Swami Harshananda, Meditation according to Patañjali, Paths of Meditation, p. 56
46. Bangali Baba, Op. Cit., pp. 15, 16

7

GOD IN YOGA

Īśvara is the complete reality. He is eternally possessed of all the powers and qualities of Lordship of the physical universe and the transcendental spiritual universe.[1] The word Īśvara means ruler or controller. He rules the universe from within (antaryāmi) as the great cosmic law (ṛtam-bṛhat) and not as an extra cosmic being like God of semitic thought. In Him, knowledge is infinite; in others it is only a germ. "He was the teacher even of the earliest teachers, since He is not limited by time". These two aphorisms deal with Īśvara attribute of omniscience. If we admit the existence of knowledge— no matter how limited in man, we must deduce from it the existence of infinite knowledge in God. Further granted that every-body much have a teacher. Patañjali reasons that the teacher of the first teacher can only have been God, since He alone, being timeless, was present before teacher began.

Īśvara is a special kind of being, untouched by ignorance and the products of ignorance, not subject to karmas or saṁskāras of the results of action.[2]

He is special soul separate from all other souls. He is a creator, protector and destroyer of the univere. His power is called 'Śakti' which creates, protects and destroys. He is invoked with humility and veneration. He is worshipped under different names and also under the names of divine incarnations. He is very close to human nature.[3]

The God of Patañjali is only a particular self and not the creator and preserver of the universe. God is a unique

puruṣa, untouched by the taint of imperfection and above the law of karma; Īśvara is a distinct puruṣa, untouched by the vehicles, of affection, action, and fruition. God is thought of as pure sattva devoid of any imperfection due to rajas and tamas. He is ever free and so cannot be confused with freed souls who were once bound, or those absorbed in prakṛti who may incur bondage in the future.

Īśvara is absolute, simply His essence known as His power correlated with the Vedas; which are the highest authority. As for example, our bodily strength may be increased by proper physical exercise, or may be decreased by illness; but we remain the same in existence. Similar is the case with Īśvara. By disobeying the laws of the Vedas and by not performing the Vedic rites, we cannot realize the special manifestation of his power; and that becomes the cause of degradation of the world.[4] Īśvara is the immortal self, or puruṣa with form. He is perceived as being, and yet He is totally untouched by the ignorance of unhappines, the law of cause and effect, and cravings.

For Him, the opposites of the phenomenal world such as pleasure and pain, do not exist.[5]

Īśvara is a special type of puruṣa, untouched by kleśa, karma, vipāka or āśaya. The presence of Īśvara makes Yoga and Sāṁkhya distinct, as the latter is nirīśvara.[6] He is pure spirit free from all taint of matter. He is the very light of consciousness, ever-shining, self-luminous.[7]

It is the highest manifestation of the absolute reality or in other words, the highest possible reading of the absolute by the human mind. The concept of Īśvara immence and transcendence i.e., His being in the world as well as outside it, implies that He is made up of parts therefore invisible.[8] Man is subject to the laws of birth and death, the laws of karma. Īśvara is unborn, undying. Man is subject to his saṁskāras-the deeply rooted tendencies and which drive him or to further actions and desires. Īśvara is

free from saṁskāras and desires. He is not involved in the results of action. We cannot even imagine Brahman until the moment of liberation.[9]

Īśvara is all that we can know of reality until we pass beyond prakṛti.[10]

'Īśvara (the supreme ruler) is a special puruṣa, untouched by misery, the results of actions, or desires.'[11]

In the Yoga system there is, indeed, little need for a personal God. One achieves mokṣa by making certain in changes in the mental states which free the self and allow it to reveal its identity in a real, living awareness. But this is a human skill and no recourse to God or to the grace of God is necessary. The goal of human aspiration is not union with God, but the absolute seperation of puruṣa from prakṛti.[12]

God is not only the object of meditation, but is also said to help the realization of the goal by the removal of obstacles.[13] Īśvara is proved by means of the law of continuity as the omniscient by Patañjali. The existence of Īśvara is sought by the scriptures, since the Veda are said to be authoritative and authentic on the reason that they were composed by Īśvara. The Yoga offers some justification in making Īśvara as the source of the vedas.[14]

It is a question of personal choice that the Īśvara is regarded as an archetypal model to be emulated in the form of active devotion.[15] Since the system of Patañjali is essentially a scientific system, it was inevitable that he should adopt that particular system of philosophy for its theoretical basis, which is most scientific in its outlook and comprehensive in its treatment. And so Patañjali emphasises the devotion or meditation of the Īśvara.[16]

Bhakti Yoga

Bhakti is a real and genuine search for the Lord, a

search beginning, continuing and ending in love. It has been the one constant theme of our sages. Even commentators on the vyāsa-sūtras, who are evidently advocate of knowledge (jñāna), have something very suggestive to say about it. There is not really so much difference between knowledge (jñāna) and love (bhakti), so people some times imagine, the bhaktas look upon it both as the instrument and the things to be attained.[17]

Man's emotion is the expressions of a force within, which is perfection. Love is the positive expression of that force. By purifying the innate emotion of love within man, his inner perfection may be realized.That is the proposition of bhakti Yoga. The highest goal in bhakti Yoga is infinite love, or God.[18]

Devotion to God, to a higher, superhuman power, has always stirred the heart of man. The Vedas and other ancient scriptures of the world abound in beautiful sentiments, sometimes expressed in hymns which man poured out from the depths of his heart in adoration of, in awe of, and reverence for, a Being manifesting greater power than himself. In India, this primary urge to revere and to love a higher power was developed into a scientific procedure, a systematic method of gain realization, called bhakti Yoga.[19]

The main characteristics of a bhakta are purity, loyalty, trust, and spontaneuous devotion. There should be no "ifs" about his devotion; it must be whole-hearted.[20] In the state of dissolution, the three guṇas of prakṛti though perpetually active, are in perfect equilibrium. At the beginning of a period of evolution, this state ceases and is followed by one in which sattva predominates. It marks the starting-point of heterogeneous evolution and is called mahat '(the great)', or buddhi.[21]

Basic Disciplines of Bhakti

There are certain basic disciplines, which the ācaryas

have considered necessary for the development of bhakti. Some of these are as follows:

(i) Viveka
(ii) Vimoha
(iii) Abhyāsa
(iv) Kriyā
(v) Kalyāṇa
(vi) Anavasāda

(i) Viveka

Discrimination in taking food (āhāra). Food is contaminated by its nature, as in the case of garlic etc., and by physical impurities like dirt. From this idea has arisen all the rigorous caste regulations in the matter of food, which have today degenerated into mere fanaticism and superstition.[23]

(ii) Vimoha

It means abandonment of all desired except the one for God. It involved the prevention of indriyas (sense organs) from going towards their natural objects. To control and bring them under the guidance of the will is the central virtue in religious culture.[24]

(iii) Abhyāsa

It is the effort to make the mind and our organs always directed towards God in place of being engaged in worldly thoughts and occupations doubt Devotional music is one of the best aids in this the abhyāsa as the nine aids being.

1. Śravaṇam (hearing of God),
2. Kīrtanam (hymns on Him),
3. Smaraṇam (contemplation and remembrance of Him),

4. Pādasevanam (service of the world as His feet).
5. Arcanam (worship),
6. Vandanam, (obeisance),
7. Dāsyam (servantship),
8. Śakhyam (intimacy), and
9. Ātma-nivedanam (self-surrender).[25]

(iv) Kriyā

It means discharge of duties. It involves the five great sacrifices discharge of man's duties to the Gods by worship of them, to sages by study of scriptures, to the means by offering tarpaṇa or prayer for their welfare, to man by works of service and offering of food, to lower creatures by practice of kindness towards them.[26]

(v) Kalyāṇa

It means purity. It is the bed-rock on which the edifice of bhakti rests. External purity is comparatively easy, but internal purity is very difficult to practice. Ahiṁsā, is one of the essential disciplines to attain purity. It means the duty of non-injury to all beings. In modern Hinduism vegetarianism has become the essence of ahiṁsā.

(vi) Anavasāda

Excessive hilarity is quite as objectionable as too much of sadness and all religious realization is possible only when the mind is in a steady, peaceful condition of harmonious equilibrium.[27]

Stages of Bhakti

(i) Śraddhā
(ii) prīti
(iii) Virāga
(iv) Tadartha-Jñāna -Sandhāna
(v) Tadīyata[28]

(i) Śraddhā

Śraddhā is the beginning of all devotion, and it is the firsts hoot of love. Places of worhsip and teachers of religion are revered, because they are connected with God. Disciplinary devotion is based on reverence.[29]

(ii) Prīti

This is the state when man takes pleasure in God. Practice of devotional disciplines then becomes a matter of joy.

(iii) Virāga

It is the longing of the soul for being in the presence of the Lord and the anguish it experiences when it could not be, it is a state of mind which is painful but yet sweet. Everything other than God becomes insipid and positively obnoxious to one who is possessed of this state.[30]

(iv) Tadartha-Jñāna-Sandhāna

It is a state in which life itself is maintained for the sake of the Lord, and it is considered beautiful and worth living only on account of the love of him. Without Him, life will not remain even for a moment.[31]

(v) Tadīyata

It means 'His-ness' or belonging to Him. This is the nature of the devotee transformed by the divine touch. All his purposes in life are fulfilled, and he is fully established in the experience of 'belonging to God'. When a man has forgotten himself all together, and does not feel that anything belongs to him, then he acquired the state of 'tadīyatā', everything is sacred to him because it belongs to the beloved.[32]

Mantram

The mantram is a link in that golden chain that is tied to the precious casket of 'jewels' sunk in the ocean of infinity. By repeating the mantram, that is by pulling, link by link, the casket of realisation comes nearer and nearer. One should go on pulling, not knowing how long the chain may be. It may be short or it may be very long. But with faith and the intensity of love one should go on pulling, link by link, with the hope that the next pull may be the last.[33]

As saguṇa mantras have form, nirguṇa mantras are without form, there are no deities or personalized aspects of God to be invoked. All mantras are hidden in Om, which is the abstract mantra that creates a vibration in which the meditator identifies with the whole of the cosmos. With the repetition of one of these mantras, the meditator loses his individual identity and merges with substratum, that energy or power of existence, which underlies and permeates all that exists.[34]

The science of mantra is very complex. There are even mantras for such specific purpose as curing snake bite and chronic diseases, but these are of a lower order. In the modern world, the power of gross sound vibration is just beginning to be utilized in physical therapy, and its potential is being tapped in other fields. The ancient Indian sages had this sophistication thousands of years ago. They have used sound in its gross and subtle states to penetrate the planes of human consciousness and to reach the divine vibration that is the experience of God. Beginning in Om and dissolving in Om, the mantra comes full cycle.[35]

The word mantra may be regarded as equivalent to a 'hymn' or 'religious song'. The hymns or religious songs contained in the Veda are of varying age, the oldest of them being separated from the latest by several centuries.[36] Mantras used by spiritual aspirants to achieve God realization are called deity mantras.They are saguṇa, with

qualities or form-producing, and aid the conceptualization process, just as do visual symbols. The mantra, therefore, must be repeated in the proper way, with attention to the syllables and rhythm. Only the rhythmical vibrations of the Sanskrit syllables properly recited can regulate the unsteady vibrations of the worshipper and permit the form of the diety to arise.[37]

The Gāyatrī mantra is the Supreme of the Vedas. It is the mantra that can be commonly prescribed for all, for Gāyatrī is the mother of the universe, Śakti herself.

Her mantra purifies the mind; destroys pain, sin and ignorance; brings liberation; and bestows health, beauty, strength, vitality, power, intelligence and magnetic aura. The Mahā Mṛtyuñjaya mantra prevents accidents, incurable diseases and calamities, and bestows longevity and immortality. It is also mokṣamantra, bringing liberation.[38]

All the expressed sensible universe is the form, behind which stands the eternal inexpressible sphoṭa, the manifester as logos, or word. This eternal sphota, the essential eternal material of all ideas or names, is the power through which the Lord creates the universe; nay, the Lord first becomes conditioned as the sphoṭa and then evolves Himself out as the yet more concrete sensible universe. This sphoṭa has one word as its only possible symbol, and this is the Om. Om and the eternal sphoṭa are inseparable; and therefore, it is out of this holiest of all holy words, the mother of all names and forms, the eternal Om, that the whole universe may be supposed to have been created.[39]

Om

In the oldest known Indian scriptures, 'Om' has always had a place of prominence. Nearly all mantras and hymns begin and end with 'Om'. 'Om' is also used alone as a mantra and is considered to be the most powerful one. Vedānta calls this sacred Universal sound 'Om' as the

determinate (saguṇa) Brahman, as it determines the indeterminate Brahman, which cannot be expressed by word, deed and thought.

All vibration, and hence all language, falls within the range of 'Om'. Word and thought, name and form, cannot be separated, for word is thought manifested through the vocal cords. Every thought has its corresponding word of some kind, as well as weight, power, form and energy. 'Om' contains within itself all language, all thought. It is the primal; vibration and divine power.[40]

Over 5000 years ago, and probably much earlier in ancient Sumer, 'Om' was known and used as a secret word by Sumerian mystics and priests. Constant repetition of 'Om' and meditation on its meaning (leads to samādhi). Focussing on the abstract is more difficult than focussing on concrete images of the Lord.

However, because repetition of 'Om' produces thought waves which correspond to those of the Supreme, it is a direct path to samādhi. "Live in 'Om' Meditate on 'Om'. Inhale and exhale 'Om'. Rest peacefully in 'Om'. Take shelter in 'Om'.

Īśvara is connoted by (connotative) praṇava (AUM).

The relation of the connoted (Īśvara) is inherent in the connotative (AUM). The convention again, exhibits only the inherent truth of Īśvara.[47] The use of praṇava-dhyāna or meditation is well recognised in the Upaniṣads. Omkāra is described as parā and aparā Brahman and one can meditate on the highest puruṣa by means of the syllable 'Om'. Gauḍapāda explains how to contemplate on praṇava or Omkāra as it is set forth in the Mā. Up.

The Ātman, or the Brahman, is beyond these states and also of the three stages. The universal word or sound, 'Om' included all the words, letters and sounds of the universe. It is the pointer, indicator, or discloser, of the indeterminate (nirguṇa) Brahman; "tasya vācakaḥ praṇavaḥ'. The Vedic

seers regarded 'Om' which is called praṇava as the greatest verbal symbol of both saguṇa and nirguṇa Brahman. The Vedāntic texts resound with the eulogy of praṇava. As declared by the Ka.Up., the goal which all the Vedas proclaim; which all austerities aim at; a seeking which, men live a life of continence, it is 'Om'.[42]

The grammarians and the musicologists call this 'Om' as the 'śabda Brahman, or the sphoṭa, from which all the letters, words, thoughts and everything of the phenomenal world evolved. The Tāntrikas call it the muṇḍamālā composed of fifty mātrikas or letters. However, the Yoga śāstra calls this 'Om' (praṇava) as the sign or symbol (pratīka) as it indicates, directs or determines the absolute Brahman, which is beyond thought, speech and words. The intention of Yoga śāstra is that the sādhakas shall reach the formless Ātman through the medium of the form.[43]

Further the Mā.Up., points to the all comprehensiveness of 'Om'. The syllable 'Om' is all this (the whole universe). All that is past, present or future is verily 'Om'; And what else exists beyond the three divisions of time is also 'Om'.[44] The parts of 'Om' are A.U. and M, the syllable 'Om' in its partless (i.e., soundless) aspects is the fourth-transcendental, devoid of phenomenal existence Supreme bliss and non-dual.[45]

In the B.G., too Lord Kṛṣṇa says that, "he who casts off his mortal body meditating on me and repeating the mystic syllable 'Om' symbolising the Absolute, he will attain the highest i.e., release."[46]

The Praṇava has four steps

1. The waking state (jāgrata), means the gross and the subtle appearances (sthūla and sūkṣma).
2. The dreaming state (svapna), signifies the instrumental phenomenon (karaṇa grāhya),

3. The sleeping state (suṣupti) denotes the subjective phenomenon (ahaṁgrāhya), and
4. The fourth is the highest subjective or the eternal state (turīya)[47]

From (the repetition of Om) is gained enlightening introspection and elimination of all obstacles. Through meditation on 'Om', the highest of mantras, self realization is possible.This is because the vibration of 'Om' removes hindrances on the path and leads to realization of the self which exists within every individual.[48] It is proved that the process of the revelation of the truth signified by praṇava is the gross, the subtle, instrumental and the subjective appearances successively as have been described in the aphorism 17 (vide the Praś. Up., question-5)[49]

In the beginning was the word, and the word was with God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men And the light shineth in darkness; and the darkness comprehended it not.

After preliminary meditation practices, after techniques have been used with benefit, meditation on Om remains the final focus and will lead one's attention through levels of superconsciousness to God realization. 'Om' meditation can be used by devotees of any religious or philosophical persuasion because it is beyond all contrived names or forms of God and beyond all concepts of God.[50]

References

1. Sri Aurobindo, Lights on Yoga, p. 35
2. Swami Prabhavananda, Op. Cit., pp. 29, 31, 32
3. Saugata Bhaduri, Op. Cit., p. 66
4. B.G., XV. 1
5. Swami Vishnu Devananda, Op. Cit., p. 157
6. Saugata Bhaduri, Op. Cit., p. 29

7. Swami Satprakasananda, Op. Cit., p. 54
8. Radhakrishnan, Indian Philosophy, p. 94
9. Swami Prabhavananda, Op. Cit., p. 31
10. Ibid., p. 29
11. Swami Abhedananda, Op. Cit., p. 211
12. Ruth Reyna, Op.Cit., p. 166
13. Radhakrishnan, Indian Philosophy, Vol. III. pp. 362, 369
14. Ruth Reyna, Op. Cit., p. 166
15. Radhakrishnan, Indian Philosophy, vol. III. p. 370
16. Ibid
17. Swami Tapasyananda, Op. Cit., p. 98
18. Swami Gnaneswarananda, Yoga for Beginners, p. 126
19. Ibid., p. 128
20. Ibid., p. 129
21. See Bhoja Vṛtti on Yo. Sū., 1.24
22. Swami Tapasyananda, Op. Cit., pp. 134, 135
23. Ibid., pp. 122, 124
24. Ibid
25. Ibid., pp. 123, 124
26. Ibid., pp. 134, 135
27. Ibid
28. Dasgupta, Yoga Philosophy and Religion, p. 148
29. Ibid., p. 100
30. Swami Tapasyananda, Op. cit., pp. 122, 124
31. Ibid
32. Ibid
33. Swami Gnaneswarānda, Op.Cit., p. 128
34. Swami Vishnu Devananda, Op. Cit., p. 78
35. Ibid., p. 82
36. Hiriyanna, The Essentials of Indians Philosophy, p. 10
37. Swami Vishnu Devananda, Op. Cit., p. 61
38. Ibid., p. 63
39. Swami Yatiswarananda, Op. Cit., p. 398
40. Swami Vishnu Devananda, Op. Cit., pp. 158-159
41. Swami Abhedananda, Op. Cit., pp. 14, 15
42. Ka. Up., 1.2, 15, 17
43. Bangali Baba, Op. Cit., p. 14

44. Mā. Up., 8
45. Tait. Up., 1.8,
46. B.G., 8.13
47. Bangali Baba, Op.Cit., p. 15
48. Swami Vishnu Devananda, Op. Cit., p. 159
49. Bangali Baba, Op.Cit., p. 15
50. Roy Eugene Davis, Op. Cit. pp. 103, 104.

8

RELEASE

Patañjali, the great master of the Yoga system, calls these pieces of the mind as vṛttis, modifcations, which are ever arising and never subsiding. Yoga or union (yuj=to yoke) of the individual self with the Supreme Self will result through Yoga or samādhi (kaivalyam), (yuj=to get samādhi or perfect concentration) when these vṛttis are controlled, suppressed and eliminated, by the right kind of discipline and training. This discipline and training is also Yoga.[1]

The science of Yoga is vast. It includes all the methods by which the highest realization of the Supreme Brahman, or the eternal being can be achieved. Our universal religion (sanātana dharma) describes the ultimate goal of human life, and it is the attainment of the super conscious state of divine realisation. The super consciousness may be described in Sanskrit as samādhi. So samādhi means the superconsciousness state, or the God consciousness, or the consciousness of the Supreme being.[2]

Samādhi is the last stage of Yoga where the yogin is so much lost and absorbed in the object of his contemplation that he forgets his own self. His personality merges in the object of contemplation.[3] The path of Jñāna Yoga is described as the most difficult path. It is as difficult as to walk on the sharp edge of a razer, having the fear of being hurt at every moment. But there are students all over the world who are capable of travelling on this path of knowledge. They can attain to the highest goal through right discrimination and right analysis, and they will not stop until the highest truth is realized.[4]

Spiritual practice and renunciation are necessary for attaining perfect freedom.

The samādhi, when not followed by extreme non-attachment becomes the cause of the remanifestation of the Gods, and of those that become merged in nature.[5] A man can become conscious of what is going on in the lower regions by reaching the state of samādhi. The source of knowledge is beyond our mental conditions. It is our true or spiritual self. When we quiet the dynamic nature of our mind, and converge all the energy into our spiritual centre of knowledge, we get glimpses of the self and that is what is meant by samādhi.[6]

The final state of being, the attainment of absolute perfection, is what is meant, in the Yoga philosophy, by the term, "freedom". The popular definition of freedom in Sanskrit is "to be able to do or not to do, as one wishes'. When you are at liberty to do or not to do a thing, you are free.[7] Samādhi is that condition of illumination where union as union disappears, only the experience of the object on which the attention is fixed being present.[8] Yoga is identified mainly with samādhi. All other exercises are preparation leading upto this final condition through which the candidate must pass before reaching deliverance.[9]

The Mohammedans believe that Allah is no longer a personal being, but an infinite being has attained that universal consciousness, or the goal samādhi or mukti. The Christian mystics of Europe in the middle ages described that ideal as samādhi, or the super conscious state, and that is the highest ideal of Christianity. However in all religions there is only one aim known as God consciousness.[10]

The complete realisation of that comes during the highest samādhi, which may be said to be the reaping of the harvest of Rāja Yoga.[11] In samādhi one rests in a state of bliss in which knower, knowledge and known become one. This is the superconscious state reached by mystics of all faiths and persuasions.[12]

Śreyas and Preyas

Śreyas is the attainment of mokṣa and preyas is the pursuit of worldly pleasures. Both cannot be pursued at the same time by one and the same person, because two opposite results flow there from. All people are bound to take one or the other of these paths. The attainment and pursuit of śreyas is good while that of preyas is undesirable. Those who cannot pursue śreyas do not attain the Supreme good. They fall in merit and remain entangled in worldly life.[13]

There is a world of difference between the two ways. Good actions, pursuit of good things make one develop divinity in oneself. We must remember that 'good' here means that which is in accordance with the śāstras, which have been written for the good of mankind. Eventually, good actions will lead one to the path of mokṣa from worldly attachments. In such situations, the good actions are for the śreyas (ultimate good) of the person. If our pursuit is for things which bring pleasure, they will bind us to this life and we cannot attain mokṣa. Such actions are for the preyas of the person. Arjuna had wealth, kingdom and family which gave him pleasures of various kinds, but now, he has realised that they are of no avail.

He knows that his knowledge of the Vedas was insufficient and he asks for guidance from Lord Kṛṣṇa, his sārathi. He asks for knowledge that gives him śreyas which will lead him towards mokṣa He does not want preyas which will bind him to this world and will not give him any peace of mind. Sometimes what is for our sreyas may not be pleasing. But, preyas will never be śreyas, e.g., the enjoyment from worldly objects can never be for our śreyas.[14]

The four stages of life

According to the Hindu dharma, the life of a man is to be divided into four stages (āśrama), namely,

(i) Brahmacarya (the celebate),
(ii) Gṛhastha (the householder),
(iii) Vānaprastha (the forest-dweller),
(iv) Sannyāsa (the ascetic or one freed from worldly desires and attachments).[15]

The ethical aspect of the Upaniṣadic teaching comes out clearly in relation to the preparation that is suppresed to be necessary before the individual reaches the stage of complete renunciation. The basis of this institution is the division of life into four distinct āśramas, each stage having its own obligation of duties to be fulfilled. All these āśramas are complementary to each other.[16]

Brahmacarya

The Hindu scheme of life provided a specialised kind of education wherein no aspect of human personality was ignored. It began with the emphasis on the development of intellectual and moral aspects of the student's personality. The forests were generally the places where such development was sought to be accomplished. The beauty of nature all around, the inspiring instructions of the teacher, and the inner urge of the exuberant youth, all combined to bring about the integrated development of the student's innate faculties. The study of the Vedas, performance of daily worship, cultivation of the attitude of inner determination, etc., were some of his main duties. It was the responsibility of the teacher to ensure that his pupil had been rendered ethically fit for shouldering the duties of next stages.[17]

Gṛhastha

The House-holder (gṛhastha). The house-holder is the pivot of the society and the support of all social values. Besides having certain obligations of a married life, he had to fulfil certain obligations towards the society to which he belonged.He was expected to help maintain the various social institutions through voluntary gifts or donations. He

was also required to serve or support those who were engaged in better pursuits of life and could not earn for themselves as, for instance, those engaged in the pursuits of knowledge in the forests, students, monks, etc. He was under social obligation to show due courtesy and bestow all hospitality even on strangers. Besides these obligation towards his society, the house-holder had certain duties toward himself. He was enjoined to continue his study of the Vedas and perform all sacrificial ceremonies. Among other ethical qualities mentioned are right-dealing, self-control, tranquillity, etc. Greed, pride, cruelty, meanness and jealousy are all condemned as vices. He is reminded that his sphere is part of a higher sphere of life for which he is to prepare himself by cultivating the necessary ethical qualities.

Vānaprastha

After having spent a life of social obligations, the individual retired to the forest for intensifying the process of spiritual development initiated even during studentship. The aim was to give up all those impressions (saṁskāras) which had surreptitiously acquired some hold on his worldly-minded disposition. The main discipline recognized as most effective here is austerity (tapa). He had to cut down his needs to the minimum, so, much that even the wearing of the bark of trees (valkalādidhāraṇa), the eating of the roots and the fruits of the jungle (vanasya phalamūlasya bhojanam), etc., came to be accepted as auxiliaries to this discipline. All this austerity had to be directed to the deepening of his selfhood by means of contemplation of the reality thereof.[18]

Sannyāsa

One of the main respects in which the mission of a mendicant differs from that of a recluse consists in the

development of motivation. At this stage the whole world is his family and all creatures are his friends. All that he does, is free from the tinge of egoism (ahaṁkāra). To ensure complete equanimity of outlook, he was required to cultivate two allied disciplines, viz., self restraint (yama), and self-determination (niyama). The former includes non-violence (ahiṁsā), truth (satya), sexual abstinence (brahmacarya), and refraining from theft (asteya), while the latter includes cleanliness (śauca), contentment (santoṣa), austerity (tapa), and reciting Vedic texts (svādhyāya).

The four aims

The Vedic seers also speak of the four aims which serve the ends of human pursuit. These are: dharma (righteousness), artha (wealth), kāma (sense-pleasure) and final liberation (mokṣa). Dharma comprises the context of religious and moral duties.The texts are the dharma śāstras and dharma sūtras or books of the law, some of which are attributed to mythical personages such as Manu. Artha is served by economics and politics, the techniques of surviving in the struggle for existence. Artha takes in the entire range of tangible objects that can be possessed, enjoyed and lost and which are required for the virtuous fulfilment of life's obligations. Wealth is a legitimate goal, an effective mode of self-expression. But wealth must be acquired according to dharma (righteousness); otherwise instead of serving a spiritual purpose it will ultimately hinder the attainment of the great ideal-liberation. The Artha śāstra (321-296B.C) "The Authoritative handbook of the science of wealth", supposedly written by Kauṭilya, is the text dealing with this aim. It contains the laws of politics, economy, diplomacy, and war of the ancient Vedic culture. Kāma is the fulfilment of sensuous and aiesthetic desires. The kāma teaching came into existence to insure the success of marriage which, for the most part, was based on horoscopes and on economic and social considerations. The

principal surviving classic of India's kāma teaching is Vātsyāyana's celebrated Kāma sūtra. Artha, kāma and dharma, known as the trivarga (the group of three) are the pursuits of the world and the happiness derived from them are ephemeral. But mokṣa, the highest end of man as conceived by the Indian sage, and the bliss that follows its attainment is everlasting and can be realized only in the realm of the spirit.[19]

The Eight Fold Ways

1. Yama
2. Niyama
3. Āsana
4. Praṇāyāma
5. Pratyāhāra
6. Dhāraṇa
7. Dhyāna
8. Samādhi[20]

1. Yama

Yama includes the practice of ahiṁsā, satya, asteya, brahmacarya and aparigraha. Ahiṁsā is not only non-killing but positive love towards the troubled humanity and poor creatures of the world. Asteya is non-stealing. Brahmacarya is right speech, right thinking and right conduct aimed at self-realisation. It also includes abstinence from sexual inter course. Aparigraha in non-acceptance of gifts and suppressing or extinguishing the hoarding tendencies.[21]

2. Niyama

Niyama consists in cultivating śauca (cleanliness), santoṣa (contentment), tapa (austerity of body, speech and mind,), svādhyāya (study of scriptures) and Īśvara-praṇidhāna (surrendering the fruits of actions to God).[22]

3. Āsana

Āsana is a discipline of the body, and consists in the adoption of steady and comfortable postures for the sake of meditation. This is achieved through releasing the physical and mental tensions and through the contemplation on the ananta, the infinite sky. The steadiness of the body thus achieved is conducive to the steady flow of mind towards the idea.[23]

4. Prāṇāyāma

Prāṇāyāma means the mastery of prāṇa. Prāṇa is not the breath. The whole world is composed of matter and energy. The whole world is controlled by prāṇa. It is prāṇa which manifests itself in everything as movement, gravitation, magnetism, one can say also electricity, and in the body's activities such as nerve currents and thought force. From thought to the grossest physical force, all is solely the manifestation of prāṇa. The mental and physical forces are at their origin prāna. It is necessary to understand that[24].

5. Pratyāhāra

Pratyāhāra is the detaching and withdrawing of the senses from thier external objects; it is the checking of mental energy from its dissipating outward movements.[25] Pratyāhāra interposes, as it were, a shutter between the sense-organs and the mind and isolates the latter completely from the external world.[26]

6. Dhāraṇā

Dhāraṇā means retention of mind. The beginners find it tremendously difficult to concentrate their mind or meditate. It is because they pass by without practising dhāraṇā. Dhāraṇā is the sixth stage of the eight-fold Yoga system prescribed by Patañjali. Unless one is adopt in the

sixth, one cannot jump into the seventh stage i.e., dhyāna. So the beginners, in trying to meditate, actually practise pratyāhāra and dhāraṇā. They try to concentrate their mind but after sometime some foreign thoughts come. They try to take away their mind from the objects of meditation.The first action is pratyāhāra whereas the second is dhāraṇa. Dhāraṇa is concentration and dhyāna is meditation.[27]

7. Dhyāna

Dhyāna, or meditation is the state in which the mind attains a state of continuous immobility. Samādhi designates a state in which the mind is so completely absorbed in meditation that it has lost all consciousness of the outside world and even all idea of the object of meditation.[28]

Yoga is samādhi, and samādhi is intense meditation, without any consciousness of a particular object. All Yoga exercises are a preparation for meditation.[29]

8. Samādhi

In this state the mind becomes one with its object and there is no difference between the knower and the known. These are the eight yogāṅgas which a yogin must adopt for higher realisation.[30]

Samādhi, the superconcious state, is of two types. The first, saṁprajñāta, means "with seed", and is the state where there is full concentration and the experience of bliss, but duality still exists. Here there remains awareness of the object of meditation as separate from the individual who is meditating. The second type, asaṁprajñāta samādhi, is said to be "seedless". It is the highest state of consciousness, in which there is no duality and the meditator is completely merged with puruṣa.[31]

The final stage of samādhi is primarily sabīja (with seeds for producing saṁskāra-s) leaving behind one final saṁskāra. A nirodha of this also leads to the ultimate stage

of nirbīja or "seedless" sāmādhi. Here, all cittavṛttis having dwindled away, the puruṣa and the sattva are no longer confused to be one and the same, and the Ātmā gets ready for kaivalya or liberation.[32]

Saṁprajñāta samādhi means 'samādhi' with 'prajña', the prefix 'a' in Saṁskṛta means 'not' and therefore asaṁprajñāta samādhi means 'not the samādhi with prajña'. Asaṁprajñāta samādhi is therefore the samādhi without prajñā, which would be the opposite of saṁprajñāta samādhi. It is a state of samādhi which, though assoicated with prajñā, is yet different from saṁprajñāta samādhi. It may therefore be considered a correlative of saṁprajñāta samādhi. The word prajñā in Saṁskṛta stands for the higher consciousness working through the mind in all its stages. It is derived from 'pra' which means high and 'jña' which means to know.[33]

Saṁprajñāta-Samādhi

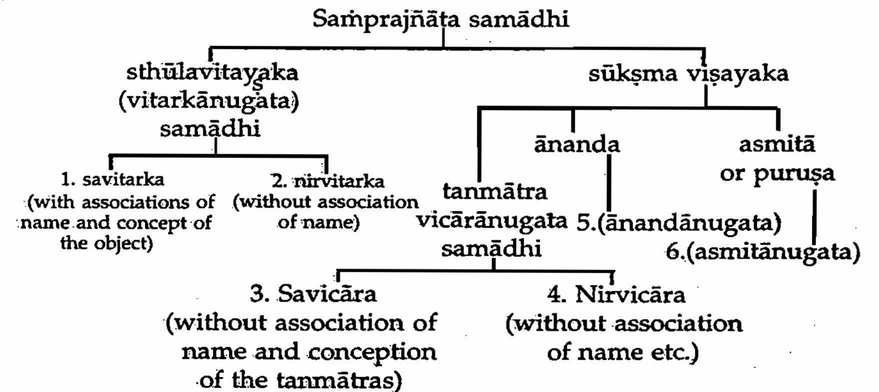
Saṁprajñāta samādhi is that which is accompained by reasoning, reflection, bliss and sense of pure being.[34] In this samādhi, the spiritual-absorption is cognitive owing to the accompaniment of the appearance of supposition, clear vision, rapture and ego.[35] The saṁprajñāta or cognitive trance does not give freedom but only control over the various aspects of nature.[36] The saṁprajñāta Yoga is that in which the mind is concentrated upon some object, external or internal in such a way that is does not oscillate or move from one object to another, but remains fixed and settled in the object that is holds before itself.[37]

In this form of samādhi, some type of substratum of concentration remains, and the aspirant has awareness of this substratum. This stage is realized when the citta is concentrated on some object. This form of samādhi has been further divided into the following four types.

1. vitarka samādhi, (meditation on elements in time and space)
2. vicāra samādhi, (meditation on elements outside of time and space)
3. ānanda samādhi, (meditation on the mind, accompained by bliss)
4. asmitā samādhi (identification with the unqualified ego)[38]

These four types of samādhi have the common mark of being based on an object gross or subtle and so are styled saṁprajñāta. When full mastery over saṁprajñāta is achieved, and the sattvic intellect rid of rajas and tamas is unshakably calmed, the yogin's powers of intuition come into evidence.[39]

Through saṁprajñāta samādhi come all the powers of controlling the elements and, hence, nature. Knowledge alone is power, and when one has knowledge of something, he gains power over it. For example, one who meditates on the stars may lose track of all else, but as long as vṛttis remain, there is no merging, knowledge of the stars is gained, and hence the powers of an astrologer. To control any element or its modification, one must concentrate on it, and with meditation comes power.[40]



Vitarka

Vitarka means 'question'; savitarka means 'with question'. Because it has no reality, all matter is questionable and open to examination, and the faculty of reason is applied. This mode of meditation scrutinizes the elements and the universe that they may yield up their secrets and powers to the meditator.[42]

When the mind achieves identity with a gross object of concentration, mixed with awareness of name, quality and knowledge this is called savitarka samādhi.[43] When one offers flowers to the statue of the guru, the devotee is offering one gross element to another. There is awarenes of both as concrete physical entities, but neither is important. What matters is the concentration of the mind, which is fixed on an external object.[44]

That state of samādhi in which the mind seems to become one with the thing together with its name and concept, is the lowest stage of samādhi called savitarka. As for example— 'This is cow, it belongs to so and so, it has so many hairs on its body, and so forth'. This state is therefore the first stage of samādhi, in which the mind has not become steady and is not as yet beyond the range of our ordinary consciousness.[45]

When the mind achieves identity with a gross object of concentration, unmixed with awareness of name, quality and knowledge, so that the object alone remains, this is called nirvitarka samādhi.[46]

Vicāra

When the object of concentration is a subtle object, two kinds of samādhi, called savicāra and nirvicāra may be distinguished in the same manner.[47] Savicāra samādhi (reflective) is upon a subtle object which is mixed with awareness of name, quality and knowledge. Nirvicāra samādhi (super reflective) is samādhi upon a subtle object

which is unmixed with such awareness.[48] When the meditation is on the same gross elements, but they are isolated from time and physical space, and considered as being in the original state, it is called nirvitarka, without question.[49]

Ānanda

The third kind of saṁprajñāta samādhi is ānanda. The elements whether in or out of time and space, have all been progressively merged in the mind. As its own object of meditation, the mind rests in a state of bliss. One may not want to proceed further, for the ecstasy is Supreme. But this is only a taste of the ultimate bliss, for there is still identification with the fruits of meditation. A duality exists in the very enjoyment of the blissful state.[50]

The B.G., says that endless pleasure which is grasped by the mind (and which is) beyond the grasp of the sense-organs, when (the yogi) knows that, (then) steady (in the self), he never moves from reality; this severance from union with pain is called Yoga.'.[51]

Asmitā

In the last stage, asmitā, the mind itself is still the object of meditation, which deepens until only the awareness of the individual in his most purified form, the unqualified ego, remains. Unqualified egoism is identification with the self, while qualified egoism is identification with a limiting, adjunct or false quality. In sāsmitā samādhi the food, vita, and mental sheaths have faded out. The intellectual sheath, the purest ego state, remains predominant. Conscious only of his own pure ego and God, the aspirant still experiences duality.[52]

The word asmitā indicates only the form of detached consciousness, therefore in it must be included the direct perception of the consciousness or Īśvara which is indifferent.[53]

Asaṁprajñāta Samādhi

Asaṁprajñāta or seedless samādhi, is reached when all mental activity ceases and only unmanifested impressions remain in the mind.[54] When all the modifications have ceased, that restricted state of the mind, having only the subliminal impressions left, is saṁprajñāta samādhi. The means to that is highest detachment. The practice of (inferior detachment) having an object of support is not a means for accomplishing this; therefore, the cessation of all modifications (superior detachment), having no object, is made its support. And that (asaṁprajñāta samādhi) is without any object. The mind preceded by this practice, being without support, appears as if it were non-existence; thus this samādhi, having no seed, is asaṁprajñāta.[55]

This same asaṁprajñāta-samādhi is of two kinds, 'upāyapratyaya' and bhavapratyaya'. Between the two, 'upāya pratyaya' belong to yogis. Bhavapratyaya belongs to the 'videhas', those (without bodies, Gods) and to the 'prakṛtilayas', those (absorbed in prakṛti).[56] For (upāyapratyaya yogis) asaṁprajñāta samādhi is attained through śraddhā (a faith); vīrya (energy): smṛti (memory); and samādhi prajñā (high intelligence necessary) for samādhi.[57]

Śraddhā is clarity of the mind. She, like a good mother, protects the yogi. Vīrya comes to him who has faith (and) who is searching for discernment. Smṛti arises in one who has obtained energy. When memory is present, the mind becomes concentrated without distractions. The concentrated mind attains discriminate discernment known as 'prajñā', through which one perceives the object as it truly is. By the practice of (prajñā) and through (superior) detachment which is its aim; asaṁprajñāta-samādhi' comes into being.[58]

Śraddhā

Śraddhā (faith) is the firm conviction regarding the

presence of the truth we seek within us and the efficacy of yogic technique in enabling us to reach the goal. It is not ordinary belief which can be shaken by contrary arguments or repeated failures but that state of inner certainty which is present where a purified mind is irradiated by the light of buddhi or spiritual intuition. Without this kind of faith it is impossible for anyone to persevere through many lives which are needed by the ordinary aspirant to accomplish the object of yogic discipline.[59]

Vīrya

The word vīrya in Saṁskṛta cannot be translated by any one word in English. It combines in itself the connotations of energy, determination, coverage, all aspects of an indomitable will which ultimately overcomes all obstacles and force its way to the desired goal. Without this trait of character it is not possible for anyone to make the almost superhuman effort which is required in going through the yogic discipline to the end.[60]

Smṛti

Smṛti is the experience of the large majority of aspirants on the path in that the lessons of experience are forgotten again and again and the same experiences have therefore to be repeated time after time thus involving tremendous waste of time and effort.[61]

Samādhi prajñā

Samādhi-prajñā means the peculiar state of the mind or consciousness which is essential for the practice of samādhi. In this state the mind is turned inwards habitually, bent on the pursuit of the reality hidden within it, absorbed in the deeper problems of life and oblivious of the external world even though taking part in its activities.Samādhi-prajñā cannot obviously mean the state of consciousness

during samādhi because it precedes the state of samādhi and samādhi is the objective of Yoga.[62]

The complete restriction of activities of a yogi does not take place in a moment. It is a gradual process; when there is an increase in the practice of superior-detachment there will be a corresponding increase in the restraint of activities and their subliminal impressions. Therefore, when there is a progressive lessening of the subliminal-impressions of both activities and 'saṁprajñā' there is inference of the existence of the subliminal impression of 'asaṁprajñāta-samādhi' in the yogi. Because, without this 'saṁskāra', there could not have been progressive weakening of the subliminal-impressions of activities and the subliminal-impressions of 'prajñā'.[63]

Nirbīja samādhi which is practised in this last stage which we are considering is a kind of asaṁprajñāta samādhi in which the consciousness of yogi is trying to free itself from the last veil of illusion to emerge into the light of reality itself.[64] The remnant impression left in the mind on the dropping of the pratyaya after previous practice is the other i.e., asaṁprajñāta samādhi.[65] The experience of nirvikalpa samādhi, the highest goal of man according to jñāna yoga, cannot be expressed in human language. It has never been successfully described by any seer.[66]

When the impression made by that samādhi is also wiped out, so that there are no more thought waves at all in the mind, then one enters the samādhi which is called nirbīja samādhi (seedless).[67] The state of being the all is called nirvikalpa samādhi, a state beyond all duality. That is the final goal of jñāna yoga.[67] In jñāna yoga, śravaṇa, manana, and nidhidhyāsana are the processes of purifying the 'gold' of our consciousness; but they are mere 'drops in the bucket' compared to nirvikalpa samādhi. Manana is reflection; it is superior to śravaṇa or hearing. The practice of manana is a hundred times superior to śravaṇa.

Nididhyāsana, or meditation, is hundred times superior to manana. But nirvikalpa samādhi, says Śaṅkarācārya, is infinite in it results. The disciplines prescribed in jñāna yoga will purify the gold of our consciousness until it shines in its own pure, unalloyed splendour. This is nirvikalpa samādhi.

Dhāraṇā, dhyāna and samādhi, these three are, however, not essential for the asaṁprajñāta state, for a person who is very far advanced, or one who is the special object of God's grace, may pass at once by intence vairāgya and abhyāsa into nirodha state or state of suppression.[69] Meditation on the guru internally, seeing him not in time and space but in oneself, takes more concentration. If one puts him in the heart and mentally offers a flower, it is nirvitarka.[70] Samādhi comes to be of four kinds; vitarka, vicāra, ānanda, and asmitā, and if we take each of other varieties of vitarka and vicāra, it becomes of six kinds and when with it the nirānanda and nirāsmitā varieties are added, it becomes of eight kinds. V.B., differs from V.M., and says that samādhi can only be of six kinds.[71]

According to V.M. in addition to the four varieties of savitarka, nirvitarka, savicāra and nirvicāra there are two varieties of ānandānugata as sānanda and nirānanda and two varieties of asmitānugata as sāsmitā and nirāsmitā. This gives us eight different kinds of samādhi. With V.B., there are only six kinds of samādhi, for he admits only one variety as ānandānugata and one variety as asmitānugata.[72]

Saṁprajñāta samādhi is that accompanied by deliberation (or) by reflection (or) by bliss (or) by sense of 'I'.

Of these four, the first, which is accompanied by all the four, is (saṁprajñāta) samādhi accompanied by deliberation. The second, devoid of deliberation, is (saṁprajñāta) accompanied by reflection. The third, devoid of reflection and (deliberation) is saṁprajñāta accompanied by bliss. The fourth, devoid of that is mere 'I-ness'. All these kinds of 'samādhi' have an object of support.[73]

The word 'anugamāt' means 'associated with' or 'accompanied by' and the sūtra therefore broadly means that the four successive phases or stages of the mind which are denoted by vitarka, vicāra, ānanda, asmitā respectively.[74] If the union of puruṣa and prakṛti has been brought about by avidyā and leads through the development of the kleśas to the misery and sufferings of embodied existence it follows logically that the removal of these latter is possible only when the union is dissolved by the destruction of avidyā. The union is the sole cause of bondage. Its dissolution must therefore be the only means available for emancipation or kaivalya of the seer.[75].

Kaivalya

Kaivalya (liberation) is attained when there is equality between sattva and puruṣa. Liberation takes place when the mind has the same purity as puruṣa itself. The purified mind recognises its nature, as puruṣa. The essence of this nature is, and always has been, bliss, freedom, peace, self-sufficiency and perfection.[76]

Kaivalya is the last state (of enlightenment) following remergence of the guṇas because of their becoming devoid of the object of puruṣa is established in his real nature which is pure consciousness.[71] By non-attachment to even that (the omnipotence and omniscience of puruṣa) comes destruction of the final seed of bondage, and liberation is attained. Absolutely everything must be given up in order to reach God realization, even the powers that come with God-realization.[78]

Freedom in Yoga is kaivalya, or absolute independence. It is not a mere negation but is eternal life of puruṣa, when it is freed form the fetters of prakṛti.[79] Kaivalya is that state in which the guṇas '(attain equilibrium and) merge in their cause, having no longer a purpose in relation to puruṣa. The soul is established in its true nature, which is

pure consciousness. Liberation occurs when the guṇas no longer have an effect. The three qualities of nature rest in balance, ceasing to go through change, for their purpose has been fulfiled. Then, the yogi can no longer be called an individual, for he is puruṣa itself.[80]

Knowingly or unknowingly, all of us are struggling to get peace. As long as our mind is in pieces and the pieces are in ceaseless mutual conflict, peace eludes us. It is only when we learn to put these pieces together so as to make the mind whole and integrated that we gain the peace of kaivalya.[81]

The first result of attaining kaivalya is that the yogi cannot thence forward be bound by kleśas and karmas. The attainment of kaivalya follows the destruction of kleśas and karmas. In kaivalya this paradoxical simultaneity of individuality and oneness reaches its utmost perfection.[82] The kaivalyapāda, deals with the state of enlightenment or liberation. The self is freed of the agent hood, the role of the experiencer, of the participant becoming a pure observer. "He who sees clearly, refuses to identify the mind with the self.[83]

In the Yo.Su., the guṇas (the qualities of being) dissolve in their own substratum cause and this is liberation, the full revelation of the power of the self. Its being only itself (kaivalya.)[84] In kaivalya state the puruṣa is isolated from matter; it is pure consciousness, which is realized on the level of unity; it does not suppose an object in front of it, it does not require any organ of knowledge and does not experience limitations of any sort. This state of isolation occurs, at the moment of total nirodha.[85]

References

1. Swami Harshananda, Attainment of Yoga, p. 204.
2. Swami Abhedananda, Op. Cit., p. 30
3. Raisharma, Op. Cit., p. 170

4. Swami Abhedananda, op. cit., p. 56
5. Ibid., pp. 206, 209
6. Ibid., p. 212
7. Swami Gnaneswarananda, Op. Cit., p. 87
8. Saugata Bhagaduri, Op. Cit., p.. 20
9. Ruth Reyna, Op. Cit., p. 164
10. Swami Abhedananda, Op. Cit., p. 32
11. Swami Gnaneswarananda, Op. Cit., p. 125
12. Swami Vishnu Devananda, Op. Cit., p. 12
13. Saidharan Nair, The Philosophy of Sri Nārāyaṇa Guru, pp. 171, 172
14. Pathikonda Viswambara Nath, Op. Cit., Vol. I, p. 38
15. Ruth Reyna, Op. Cit., p. 22
16. Balbir Singh, Foundation of Indian Philosophy, p. 79
17. Ibid., p. 80
18. Ibid., pp. 80, 81
19. Ruth Reyna, Op. Cit., pp. 23, 24
20. Swami Harshananda, Meditation According to Patañjali, Op. Cit., p. 92
21. Raisharma, Op. Cit., p. 169
22. Swami Harshananda, Meditation According to Patañjali, Op. Cit., p. 57
23. Ibid., p. 58
24. Swami Ritajananda, Op. Cit., p. 65
25. Swami Sastrananda, Meditation and the intelligent aspirant, paths of meditation, p. 141
26. Taimni, Op. Cit., p. 270
27 Swami Someswarananda, Op. Cit., p. 176
28. Swami Ritajananda, Op. Cit., p. 43
29. Ibid., pp. 29, 30
30. Dasgupta, Yoga As Philosophy and Religion, p. 136
31. Swami Vishnu Devananda, Op. cit., pp. 148, 149
32 Saugata Bhaduri, Op. Cit., p. 2
33. Taimni, Op. Cit., p. 34
34. Ibid., p. 31
35. Bangali Baba, Op. Cit., p.9
36. Swami Tapasyananda, Op. Cit., p. 63
37. Dasgupta, Yoga as Philosophy and Religion, p. 124

38. Swami Vishnu Devananda, Op. Cit., p. 149
39. Yo. Sū., 1.48
40. Swami Vishnu Devananda, Op. Cit., p. 149
41. Dasgupta, Yoga Philosophy and Religion, p. 154
42. Swami Vishnu Devananda, Op. Cit., p. 149
43. Swami Prabhavānanda, Op. Cit., p. 50
44. Swami Vishnu Devananda, Op. Cit., p. 151
45. Dasgupta, Yoga as Philosophy and Religion, pp. 151, 152
46. Swami Prabhavananda, Op. Cit., p. 50
47. Ibid., p. 52
48. Ibid
49. Swami Vishnu Devananda, Op. Cit., p. 150
50. Ibid., p. 151
51. B.G., 6.21; 6.23
52. Swami Vishnu Devananda, Op. Cit., p. 152
53. Rukmani, Op. Cit., Vol. I. p. 109
54. Swami Vishnu Devananda, Op. Cit., p. 153
55. Rukmani, Op. Cit., Vol. I. pp. 111, 112
56. Ibid., p. 113
57. Taimni, Op. Cit., p. 48
58. Rukmani, Op. Cit., Vol. I. p. 118
59. Taimni, Op. Cit., p. 48
60. Ibid., p. 49
61. Ibid
62. Ibid., pp. 49, 50
63. Rukmani, Op. Cit., Vol. I. p. 261
64. Taimni, Op. Cit., p. 433
65. Ibid., pp. 41, 42
66. Swami Gnaneswarananda, Op. Cit., p. 38
67. Swami Prabhavananda, Op. Cit., p. 57
68. Swami Gnaneswarananda, Op. Cit., p. 64
69. Dasgupta, Yoga as a philosophy and Religion, p. 149
70. Swami Vishnu Devananda, Op. Cit., p. 152
71. Dasgupta, Yoga as a Philosophy and Religion, pp. 340, 341
72. Ibid., p. 153
73. Rukmani, Op. Cit., Vol. I. p. 104
74. Taimni, Op. Cit., p. 37

75. Ibid., p. 199
76. Swami Vishnu Devananda, Op. Cit., p. 198
77. Taimni, Op. Cit., p. 443
78. Yo. Sū., 3.51
79. Radhakrishnan, Indian Philosophy, Vol. II. p. 363
80. Swami Vishnu Devananda, Op. Cit., p. 207
81. Swami Harhananda, Attainment of Yoga, Yoga Its Various Aspects, p. 203
82. Taimni, Op. Cit., pp. 434, 435
83. Saugata Bhaduri, Op. Cit., p. 2
84. Ibid., p. 20
85. Fernando Tola, Carman Dragonetti, Op. Cit., p. 10

9

CONCLUSION

All Vedic schools have systematic text books in aphorisms called sūtras. The Sanskrit terms for philosophy is 'darśana' literally 'seeing', that is, 'vision', or 'view of truth'. The ultimate end of every school is man's deliverance from all sufferings and attainment of abiding peace by true knowledge; but each has its own conception of liberation.[1] There are six systems of Vedic schools. They are Nyāya, Vaiśeṣika, Sāṁkhya, Yoga, Pūrvamīmāṁsā, and Uttaramīmāṁsā. (otherwise called Vedānta). The respective authors of these schools are Gautama, Kaṇāda, Kapila, Patañjali, Jaimini, and Bādarāyaṇa (or) Vyāsa.[2]

Patañjali's Yo. Sū., (aphorisms) are not the original exposition of a philosophy, but a work of compilation and reformulation. References to Yoga practices — spiritual disciplines and techniques of meditation which enable a man to achieve unitive knowledge of the God head-are to be found, already, in the Ka. Up., Śvt. Up., Tait. Up., and Mait. Up., very many centuries earlier. Indeed, the Yoga doctrine may be said to have been handed down from prehistoric times.[3]

Yo.Sū.B., was written by Vyāsa of the fourth Century A.D., and that was commented by V.M., of the 9th Century A.D., in his Tattva Vaiśāradī. V.B., of the sixteenth century A.D., wrote Patañjala Bhāṣya Vārttikam and Yogasāra-saṁgraḥ of Yoga.

Rājamārtāṇḍa of Bhoja of the eleventh Century A.D., Bhāvagaṇeśavṛttiḥ; Praṇiprabhā, Yogachandrikā etc., are some of the important works on Yoga.[4]

Pramāṇa is the special means by which some kind of right knowledge (pramā) is attained. The implication is that each pramāṇa has a characteristic way of conveying knowledge and presents a distinct type of knowledge; and it is not in the nature of one pramāṇa to contradict another.[5]

Inference is dependent on perception, and valid testimony on both perception and inference. Moreover, perception as a means of correct knowledge is universally recognised. Hence it can be considered as the most important pramāṇa among the three means of cognition.[6] In Vyāsa's commentary on the Yo.Sū., it is said that perception is the mental operation about external objects, it takes up the colour of those things through the channel of the senses and is the determinative chief of the specific character of the object endowed with generic and specific nature. The result is the inseparable knowledge of the mental operations with reference to the puruṣa.[7] Perception is the mental apprehension of objects, and perceptual knowledge, like any other form of knowledge, is attained through vṛtti or modification of buddhi or intellect.

Inference, is based on reasoning. There may be no physical perception of the truth, but it is arrived at through logic and past experience.[9] Inference is the mental operation regarding the sphere of relation which shows the connection with the same class and the disconnection from the different class of the inferrable object, and is the determinative chief of generic nature.[10] The object, seen or inferred by a competent man, is prescribed by words for transferring his knowledge to another. The mental operation concerning the object derived from the word, is the verbal cognition to the hearer. The verbal cognition, with reference to the object which is neither seen nor inferred by the speaker, the meaning of whose words is not worthy of regard, remains unsteady. But in the case of the original speaker, it (the verbal cognition) is undoubtedly steady with reference to the object whether perceived or inferred.[11]

In the sphere of the cognition (viparyaya), there is some existing substance; but by not knowing the true nature of that substance. The perversive cognition takes it for an object of similar show having the opposite nature. The logics of 'rope and snake', 'oyster-shell and silver' etc., should be understood here.[12]

Viparyaya is possessed of five steps

1. Non-Science (avidyā),
2. Egoism (asmitā),
3. Attraction (rāga),
4. Aversion (dveṣa), and
5. Clinging to life (abhiniveśa) which are termed afflictions.

The following are their individual names

1. Dark (tamaḥ),
2. Ignorance (moha),
3. Extreme ignorance (mahāmoha),
4. Stupidity (tāmisra),
5. Blind stupidity (andhatāmisra).[13]

Avidyā (ignorance) is khyāti of nityā, purity, happiness and Ātmā in what is anitya, impure, sorrowful and not the Ātmā.[14] This avidyā should be understood as a real substance like (the use of the words) 'amitra' (enemy) and 'agospāda, a (a big place). Just as the words 'amitra' does not mean the absence of a friend nor just a friend, but means its opposite i.e., an enemy; and just as the word 'agospāda' does not mean the absence of a cow's foot nor just a cow's foot but a large place different from both, so also avidyā is neither right knowledge nor a negation of right knowledge; on the other hand, avidyā is a different knowledge, which is the opposite of true knowledge.[15]

When dṛk-śakti (the power of seeing), darśana śakti (the power by which one seen one's own visual capacity), appear to be one and the same, it is asmitā.[16] Egoism is the apparent identity of the powers of the pure perceptivity and the perceiving instrument. The puruṣa is the power of the pure perceptivity and the intellect is the power of perceiving instrument. The transformation of these into an apparent identity is said to be the affliction called egoism.[17] That which is the desire, thirst and greed for pleasure or for the means there of, of a person who knows pleasure through the remembrance of previous enjoyment is rāgaḥ.[18]

Dveṣa is the natural repulsion felt towards any person or object which is a source of pain or unhappiness to us. The essential nature of the self is blissful and therefore anything which brings pain or unhappiness in the outer world makes the outer vehicles recoil from that thing.[19]

Abhiniveśa is the strong desire for life which dominates even the learned (or the wise). The last derivative of avidyā is called abhiniveśa. It is generally translated as desire for life or will-to-live. That every human being, every living creature, wants to continue to live is of course, a fact with which everyone is familiar.[20]

Vikalpa is the knowledge which is without an object, it follows the knowledge of words. Vikalpa is not only a special kind of mental construction but also that all conceptualisation is contaminated, because they operate with words and meanings.[21] Mental construction is devoid of corresponding object and is conjured by knowledge which arises from words.[22]

That modification of the mind which is based on the absence of any content in it is sleep. The difference lies in the fact that in the state of nidrā or deepsleep the mental activity does not stop at all, only the brain is disconnected from the mind and so does not record the activities which are going on in the mind. When the person wakes up and

the contact is established again, the brain again becomes the seat of mental activity as before.[23]

Memory is not allowing an object which has been experienced to escape. Memory is here defined as the retention of past experiences in the mind. The complete process beginning with dhāraṇā and ending in samādhi is called saṁyama in yogic terminology and the practical mastery of its technique opens the door not only to knowledge of all kinds but also to powers and super-physical accomplishments known as siddhis.[24]

The mind cannot come into contact with an external object directly but only through the senses. Therefore the word 'modification' (vṛtti) is used when the object is one's own navel, the outer sense organs are not involved as in the case of outer objects like the moon, an image etc.[25]

In the case of the one whose mind is steadied, when the earlier act of cognition subsides it is followed by another act of cognition, which is similar to it. A steadied mind is common to both of them and a similar sequence of the same cognition act goes on till the 'samādhi' state is disturbed. This is the change of one-pointedness of the mind which has this nature.[26] Karma is nothing but the activity of the manas. Each activity of manas is determined by its preceding activity and determines, in its turn, the succeeding activity.[27] The five vital forces are the prāṇa, apāna, vyāna, udāna, and samāna. Desease, debility, doubt, inadvertence, sloth, sensuality, wrong understanding, non-attainment of the plane and instability, these mental distractions are the impediments.[28]

Aṣṭāṅga-Yoga is not a science of enquiry (parīkṣā-śāstra) but is science of instruction (upadeśa-śāstra). So it is more practical than speculative in its intent and content. It is not based on mere theory or hypothesis; but on facts that have been tested and proved.[29]

Yama includes the practice of ahimsā, satya, asteya,

brahmacarya and aparigraha. Ahiṁsā is not only non killing but positive love towards the troubled humanity and poor creatures of the world. Asteya is non-stealing. Brahmacarya is right speech, right thinking and right conduct aimed at self-realisation. It also includes abstinence from sexual intercourse. Aparigraha is non-acceptance of gifts and suppressing or extinguishing the hoarding tendencies.[30]

Niyama consists in cultivating śauca (cleanliness), santoṣa (contentment), tapas (austerity of body, speech and mind), svādhyāya (study of scriptures) and Īśvara-praṇidhāna (surrendering the fruits of actions to God.)[31] Āsana is an aid to mental equilibrium and poise. When āsana is perfected fickleness of mind ceases. That āsana which is steady and pleasant is considered to be the most suitable.[32]

Then comes prāṇāyāma, the control of breath. Prāṇāyāma helps in restraining and regulating breath, breathing and mind are closely connected. Whenever the mind is disturbed, the breathing becomes irregular. Rhythmic breathing calms down the mind. Prāṇa on the physical plane appears as breathing which on the subtle plane is connected with the fuctioning of mind. By controlling prāṇa on the physical plane the waves of the mind are controlled. This is prāṇāyāma.[33]

The next step is pratyāhāra, the withdrawal of senses from their respective external objects, keeping them under the control of the mind. When the senses are effectively controlled, they follow not their objects, but the mind itself, so, in this state, the mind is not disturbed by sights and sounds coming through the eyes and the ears, but makes these senses follow itself, and see and hear its own object.[34]

It is the focussing of the mind on the object. The mind is very restless. It flies from one object to another and is easily bored by concentrating itself on one single object. By constant practice, the yogin develops the power of fixing

his mind, gradually cools down a well controlled calm state of mind.[35] When dhāraṇā ripens so that the flow of the thought-current becomes unbroken, it becomes dhyāna. Here the mind hovers round the object of meditation. There is still the consciousness of the trio-the ego-sense, the object of meditation and the process of meditation.[36]

When meditation becomes continuous and constant, mind takes the form of the object of meditation itself. This state is called samādhi. This is the culminating stage of aṣṭāṅgayoga. In this state self becomes liberated from its conditioned existence.[37] This light of spiritual consciousness which is skin to intuition but more definite in its working appears only when the impurities of the mind have been destroyed to a great extent as a result of practicing yogic discipline.[38]

Īśvara is the special puruṣa unaffected by the vehicles (karmāśaya) of affliction, action and fruition. God or Īśvara, is not just all-knowing, but is knowledge itself. (In Him lies the seed of omniscience). In uniting with Him, the highest knowledge is obtained. This does not refer to intellectual knowledge only, but also knowledge of the entire universe through the eye of wisdom and intuition.[39] The omniscient seed has its highest culmination due to its greatest expansion as in the case of dimension. He is whom there is the highest culmination of knowledge, is the omniscient and he is the special puruṣa.[40]

The mantra, source of illumination is full of conscious energy, it possesses extraordinary powers. This is the case with the Om mantra, which goes back to the most ancient times.[47] The sounds of the mantra are the mantra itself, identified with the divine and capable of giving illumination. To attain this state, it is necessary to pursue the constant practice of japa, the goal of which is to transform the ordinary sounds of a mantra into a source of illumination.[42]

While meditating on Īśvara, the help of mantra

becomes essential which should be constantly vibrated in the mind. It is a word composed of two syllables; (man)" the mental activity of meditation, and "(tra)", that which saves, which gives salvation, liberation. In itself the word therefore means that salvation is certain for him who meditates on the mantra. The mantra of divine consciousness brings the light of revelation. The mantra of divine power brings the power to release.[43]

'Om' is otherwise called as praṇava. Praṇava the word 'Om' praises (praṇauti) the lord. 'Om' consists of three letters spelled as AUM. 'A' represent manifestations 'U' represents maintenance; 'M' represents dissolution. This primordial sound current makes possible manifestation. Preservation of that which is manifested and the dissolution of manifestation.[44] The mystic syllable 'AUM' represent God and by meditating on it, the mind rests in the true vision of God. This sound must be vibrated continuously in the mind accompanied with meditation on its meanings.[45]

The feeling of egoism is only on the middle plane. When the mind is above or below that line, there is no feeling of 'I', and yet the mind works. When the mind goes beyond this line of self-consciousness, it is called samādhi, or super consciousness.[46] There are two degrees of absorption or samādhi, depending upon the nature and intensity of the concentration. They are the saṁprajñāta or conscious and the asaṁprajñāta or superconscious.[47] Saṁprajñāta samādhi is absorption with full consciousness of the duality of the perceiver and the thing perceived, the beholding inner sense and the beheld self.[48] In asaṁprajñāta samādhi, the mind bereft of the relative, no longer conscious of itself or of the body, totally merges into desirelessness and loses all distinctions.[49]

As the knowledge of samādhi gradually dawns through the possession of saṁyama, so is the saṁyama gradually strengthened. For this saṁyama also rises higher

and higher with the dawning of prajñāloka or light of samādhi knowledge.[50]

The dissociation of Puruṣa and prakṛti brought about by the dispersion of avidyā is the real remedy and that is the liberation of the seer.[51]

References

1. Swami Satprakasananda, Op. Cit., p. 312
2. Mahendale, Tarka Saṁgraha, p. 11
3. Swami Prabhavananda, Op. Cit., p. 1
4. Ramachandra Aiyar, Op. Cit., p. 200
5. Swami Satprakasananda, Op. Cit., p. 35
6. Kesavan Namboodiri, Op. Cit., pp. 11, 12
7. Bangali Baba, Op. Cit., p. 4
8. Bibhupadhi, Indian Philosophy and Religion, p. 204
9. Swami Vishnu Devananada, Op. Cit., p. 143
10. Bangali Baba, Op. Cit., p. 4
11. Ibid., p. 147
12. Ibid., p. 5
13. Ibid., pp. 4, 5
14. Saugata Bhaduri, Op. Cit., p. 36
15. George Feurestein, Op. Cit., p. 63
16. Saugata Bhaduri, Op. Cit., p. 36
17. Bangali Baba, Op. Cit., p. 34
18. Ibid., p. 34
19. Taimni, Op. Cit., p. 148
20. Ibid., p. 150
21. Rukmani, Op. Cit., Vol. 1. p. 76
22. Taimni, Op. Cit., pp. 18, 19
23. Ibid., pp. 19, 20
24. Ibid., p. 286
25. Rukmani, Op. Cit., Vol. III, p. 3
26. Ibid., p. 20
27. Swami Harshananda, Meditation According to Patañjali, Op. Cit., p. 64
28. Bangali Baba, Op. Cit., p. 15

29. Swami Vijñānanda, Meditation According to Aṣṭāṅga Yoga, Op. Cit., p. 90
30. Raisharma, Op. Cit., p. 169
31. Swami Harshananda, Meditation According to Patañjali, Op. Cit., p. 57
32. Swami Vijnānanda, Mediataion According to Aṣṭāṅga Yoga, Op. Cit., pp. 59, 60
33. Ibid., pp. 95, 96
34. Swami Harshnanda, Meditation According to Patañjali, Op. Cit., pp. 59, 60
35. Raisharma, Op. Cit., p. 170
36. Swami Harshananda, Meditation According to Patañjali, Op. Cit., p. 60
37. Swami Vijnananda, Meditation According to Aṣṭāṅga Yoga, Op. Cit., p. 98
38. Taimni, Op. Cit., p. 203
39. Swami Vishnu Devananda, Op. Cit., p. 157
40. Bangali Baba, Op. Cit., p. 13
41. Swami Ritaaānanda, Op. Cit., p. 39
42. Ibid., pp. 39, 88
43. Ibid., p. 83
44. Roy Eugene Davis, Life Surrendered in God, p. 103
45. Radhakrishnan, Indian Philosophy, Vol. III. p. 371
46. Swami Vivekananda, Rāja Yoga, p. 83
47. Ruth Reyna, Op. Cit., p. 163
48. Ibid., pp. 164, 165
49. Ibid., p. 165
50. Dasgupta, Yoga as philosophy and Religion, p. 149
51. Taimni, Op. Cit., p. 198

APPENDIX-I

।। पातञ्जल-योगसूत्रपाठः ।।

।। प्रथमोऽध्यायः ।।

समाधि-पादः

अथ योगानुशासनम्।। १।। योगश्चित्तवृत्तिनिरोधः।। २।। तदा द्रष्टुः स्वरूपेऽवस्थानम्।। ३।। वृत्तिसारूप्यमितरत्र।। ४।। वृत्तयः पञ्चतय्यः क्लिष्याक्लिष्यः।। ५।। प्रमाणविपर्ययविकल्पनिद्रास्मृतयः।। ६।। प्रत्यक्षानुमानागमाः प्रमाणानि।। ७।। विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम्।। ८।। शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः।। ९।।

अभाव-प्रत्ययालम्बना वृत्तिर्निद्रा।। १० ।। अनुभूतविषयासंप्रमोषः स्मृतिः।। ११।। अभ्यासवैराग्याभ्यां तन्निरोधः।। १२।। तत्र स्थितौ यत्नोऽभ्यासः।। १३।। स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः।। १४।। दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्।। १५।। तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम्।। १६।।

वितर्कविचारानन्दास्मितारूपानुगमात्संप्रज्ञातः।। १७।। विरामप्रत्याभ्यासपूर्वः संस्कारशेषोऽन्यः।। १८।। भवप्रत्ययो विदेहप्रकृतिलयानाम्।। १९।। श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्।। २०।। तीव्रसंवेगानामासन्नः।। २१।। मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः।। २२।। ईश्वरप्रणिधानाद् वा।। २३।।

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः।। २४।। तत्र निरतिशयं सर्वज्ञबीजम्।। २५।। स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात्।। २६।। तस्य वाचकः प्रणवः।। २७।। तज्जपस्तदर्थभावनम्।। २८।। ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च।। २९।। व्याधि-स्त्यान-संशय-प्रमादालस्याविरतिज्भ्रान्ति दर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः।। ३०।।

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः।। ३१।। तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः।। ३२।। मैत्रीकरुणामुदितोपेक्षाणां

सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्त- प्रसादनम्।। ३३।। प्रच्छर्दनविधारणाभ्यां वा प्राणस्य।। ३४।। विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी।। ३५।। विशोका वा ज्योतिष्मती।। ३६।। वीतरागविषयं वा चित्तम्।। ३७।।

स्वप्ननिद्राज्ञानालम्बनं वा।। ३८।। यथाभिमतध्यानाद्वा।। ३९।। परमाणुपरममहत्त्वान्तोऽस्य वशीकारः।। ४०।। क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः।। ४१।। तत्र शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः।। ४२।। स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का।। ४३।। एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता।। ४४।। सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम्।। ४५।। ता एव सबीजः समाधिः।। ४६।। निर्विचारवैशारद्येऽध्यात्मप्रसादः।। ४७।। ऋतंभरा तत्र प्रज्ञा।। ४८।। श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात्।। ४९।। तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी।। ५०।। तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः।। ५१।।

।। द्वितीयोऽध्यायः।।

साधन-पादः

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः।। १।। समाधिभावनार्थः क्लेशतनूकरणार्थश्च।। २।। अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः।। ३।। अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम्।। ४।। अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या।। ५।। दृग्दर्शनशक्त्योरेकात्मतेवास्मिता।। ६।।

सुखानुशयी रागः।। ७।। दुःखानुशयी द्वेषः।। ८।। स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः।। ९।। ते प्रतिप्रसवहेयाः सूक्ष्माः।। १०।। ध्यानहेयास्तद्वृत्तयः।। ११।। क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः।। १२।। सति मूले तद्विपाको जात्यायुर्भोगाः।। १३।। ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात्।। १४।। परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः।। १५।।

हेयं दुःखमनागतम्।। १६।। द्रष्टृदृश्ययोः संयोगो हेयहेतुः।। १७।। प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम्।। १८।। विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि।। १९।। द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः।। २०।। तदर्थ एव दृश्यस्यात्मा।। २१।। कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात्।। २२।। स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः।। २३।।

तस्य हेतुरविद्या।। २४।। तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम्।। २५।। विवेकख्यातिरविप्लवा हानोपायः।। २६।। तस्य सप्तधा प्रान्तभूमिः प्रज्ञा।। २७।। योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः।। २८।। यमनियमासनप्राणायाम प्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि।। २९।। तत्राहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः।। ३०।।

एते जाति-देश-काल-समयानवच्छिन्नाः सार्वभौमा महाव्रतम्।। ३१।। शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः।। ३२।। वितर्कबाधने पतिपक्षभावनम्।। ३३।। वितर्का हिंसादयः कृतकारितानुमोदितालोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम्।। ३४।। अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः।। ३५।।

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्।। ३६।। अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्।। ३७।। ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः।। ३८।। अपरिग्रहस्थैर्ये जन्मकथंता संबोधः।। ३९।। शौचात्स्वाङ्गजुगुप्सापरैरसंसर्गः।। ४०।। सत्त्वशुद्धि सौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च।। ४१।। संतोषादनुत्तमः सुखलाभः।। ४२।।

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः।। ४३।। स्वाध्यायादिष्टदेवतासंप्रयोगः।। ४४।। समाधिसिद्धिरीश्वरप्रणिधानात्।। ४५।। स्थिरसुखमासनम्।। ४६।। प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम्।। ४७।। ततो द्वन्द्वानभिघातः।। ४८।। तस्मिन्त्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः।। ४९।।

बाह्याभ्यन्तरस्तम्भवृत्ति र्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः।। ५०।। बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः।। ५१।। ततः क्षीयते प्रकाशावरणम्।। ५२।। धारणासु च योग्यता मनसः।। ५३।। स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः।। ५४।। ततः परमावश्यतेन्द्रियाणाम्।। ५५।।

।। तृतीयोऽध्यायः।।

विभूति-पादः

देशबन्धश्चित्तस्य धारणा।। १।। तत्र प्रत्ययैकतानता ध्यानम्।। २।। तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः।। ३।। त्रयमेकत्र संयमः।। ४।। तज्जयात्प्रज्ञालोकः।। ५।। तस्य भूमिषु विनियोगः।। ६।। त्रयमन्तरङ्गं पूर्वेभ्यः।। ७।। तदपि बहिरङ्गं निर्बीजस्य।। ८।। व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ

निरोधक्षणचित्तान्वयो निरोधपरिणामः।। ९।। तस्य प्रशान्तवाहिता संस्कारात्।। १०।।

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः।। ११।। ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः।। १२।। एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः।। १३।। शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी।। १४।। क्रमान्यत्वं परिणामान्यत्वे हेतुः।। १५।। परिणामत्रयसंयमादतीतानागतज्ञानम्।। १६।।

शब्दार्थप्रत्ययानामितरेतराध्यासात्सङ्करस्तत्प्रविभागसंयमात्सर्वभूतरुतज्ञानम्।। १७।। संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम्।। १८।। प्रत्ययस्य परचित्तज्ञानम्।। १९।। न च तत् सालम्बनं तस्याविषयीभूतत्वात्।। २०।। कायरूपसंयमात् तद्ग्राह्यशक्ति-स्तम्भे चक्षुःप्रकाशासंयोगेऽन्तर्धानम्।। २१।।

एतेन शब्दाद्यन्तर्धान मुक्तम्।। २२।। सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्त ज्ञानमरिष्टेभ्यो वा।। २३।। मैत्र्यादिषु बलानि।। २४।। बलेषु हस्तिबलादीनि।। २५। प्रवृत्त्या लोकन्यासात्सूक्ष्मव्यवहितविप्रकृष्टज्ञानम्।। २६।। भुवनज्ञानं सूर्ये संयमात्।। २७।। चन्द्रे ताराव्यूहज्ञानम्।। २८।। ध्रुवे तद्गतिज्ञानम्।। २९।। नाभिचक्रे कायव्यूहज्ञानम्।। ३०।।

कण्ठकूपे क्षुत्पिपासानिवृत्तिः।। ३१।। कूर्मनाड्यां स्थैर्यम्।। ३२।। मूर्धज्योतिषि सिद्धदर्शनम्।। ३३।। प्रातिभाद्वा सर्वम्।। ३४।। हृदये चित्तसंवित्।। ३५।। सत्त्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात्स्वार्थ संयमात्पुरुषज्ञानम्।। ३६।। ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते।। ३७।। ते समाधावुपसर्गा व्युत्थाने सिद्धयः।। ३८।।

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः।। ३९।। उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च।। ४०।। समानजयाज्ज्वलनम्।। ४१।। श्रोत्राकाशयोः संबन्धसंयमाद्दिव्यं श्रोत्रम्।। ४२।। कायाकाशयोः संबन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम्।। ४३।। बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः।। ४४।।

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद् भूतजयः।। ४५।। ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्धर्मानभिघातश्च।। ४६।। रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत्।। ४७।। ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः।। ४८।। ततो मनोजवित्वं

विकरणभावः प्रधानजयश्च।। ४९।। सत्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च।। ५०।।

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम्।। ५१।। स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात्।। ५२।। क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम्।। ५३।। जातिलक्षणदेशैरन्यतानवच्छेदात् तुल्ययोस्ततः प्रतिपत्तिः।। ५४।। तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजज्ञानम्।। ५५।। सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम्।। ५६।।

।। चतुर्थोऽध्यायः।।

कैवल्य-पादः

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः।। १।। जात्यन्तरपरिणामः प्रकृत्यापूरात्।। २।। निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत्।। ३।। निर्माणचित्तान्यस्मितामात्रात्।। ४।। प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम्।। ५।। तत्र ध्यानजमनाशयम्।। ६।।

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम्।। ७।। ततस्तद्विपाकानुगुणाना मेवाभिव्यक्तिर्वासनानाम्।। ८।। जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात्।। ९।। तासामनादित्वं चाशिषो नित्यत्वात्।। १०।। हेतुफलाश्रयालम्बनैः संगृहीतत्वादेषामभावे तदभावः।। ११।। अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम्।। १२।।

ते व्यक्तसूक्ष्मा गुणात्मानः।। १३।। परिणामैकत्वाद्वस्तुतत्त्वम्।। १४।। वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः।। १५।। ने चैकचित्ततन्त्रं चेद्वस्तु तत्प्रमाणकं तदा किं स्यात्।। १६।। तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम्।। १७।। सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामात्।। १८।। न तत्स्वाभासं दृश्यत्वात्।। १९।। एकसमये चोभयानवधारणम्।। २०।।

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च।। २१।। चित्तेरप्रति सङ्क्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम्।। २२।। द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम्।। २३।। तदसङ्ख्येयवासनाभिश्चित्तमपि परार्थं संहत्यकारित्वात्। २४।। विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः।। २५।। तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम्।। २६।। तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः।। २७।। हानमेषां क्लेशवदुक्तम्।। २८।।

प्रसङ्ख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः।। २९।। ततः क्लेशकर्मनिवृत्तिः।। ३०।। तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम्।। ३१।। ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम्।। ३२।। क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः।। ३३।। पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति।। ३४।।

APPENDIX-II

GLOSSARY

Abhāva	Non-existence
Abhiniveśa	Will to live
Abhyāsa	Regular practice; effort for stability
Āgama	Scriptural authority; verbal testimonial knowledge
Ahaṁkāra	Consciousness associated with ego or I-sense
Ānanda	Bliss; Happiness
Ananta	Without an end
Ālasya	Indolence
Aṇimā	The state of an aṇu or atom
Anitya	That which is not nitya; mutable
Anubhūta	perceived
Anumāna	Ideational inference
Apavarga	Liberation or Salvation
Asaṁprajñāta	Not Conscious of objects; a type of Yoga limbs of Rāja Yoga. Also a steady and easy posture mastered by the yogi to assist him in concentrating the mind
Āśaya	Latent deposits of karma
Asmitā	Ego, feeling of personality
Aṣṭa Siddhi	The eight great Yogic powers

Āśrama	A retreat for seekers of truth
Aṣṭāṅga Yoga	Raja yoga, so called because it has eight parts or "limbs". These are: yama, niyama, āsana, prāṇayāma, pratyāhāra, dhāraṇā, dhyāna and samādhi
Ātman	Pure consciousness conceived as the individualized self. Ātman and Brahman are one
Avidyā	The veil of ignorance, both cosmic and individual, obscuring the true knowledge of self
Aviśeṣa	Non-particular
Bhakti	Devotion
Buddhi	The intermediate cognising apparatus, the faculty of judgement, which sieves through all the data received by manas before sending it to the citta; that form of consciousness or aspect of mind which discriminates between this and 'not this'
Bhūta	Matter
Citta	Mind; the basal cognising apparatus where the sieved data sent over by manas are stored as imprints of perception
Citta-Vṛtti	Ripples or waves occurring in the mindstuff. A disturbed condition of mind
Dhāraṇā	Formation of ideas; Retention of the concentrated power of the mind on the object of meditation. The seventh limb of Rāja Yoga

Dharma	Instrinsic properties which retain the sattva or the 'thatness' of an entity
Dharma-megha	Lit., cloud of dharma's; probably refers to the whole range of dharmas that an entity bears
Dhyāna	Contemplation through concentration; Meditation, the constant flow of the power of the mind towards the object of meditation. The sixth limb of Rāja Yoga
Dṛk-śakti	The power of Seeing; vision itself.
Dveṣa	Hatred
Grahaṇa	Lit., the act of taking; have the act of cognising; the act of perception
Grāhya	Object; lit, that which is taken; have that which is cognised
Gṛhasthya	The second stage of life in Hindu Society; family life at home
Guṇa	Qualities or properties; one of three forms of energy or ways in which prakṛti is expressed. They are sattva, rajas, and tamas
Haṭha Yoga	A system of physical discipline that maintains the body in a clean and healthy condition
Īśvara	God; but in the Yoga more of a special cognitive category; the ultimate reality, viewed as creator, preserver, and destroyer
Japa	Repetition; repeated utterance in the form of an incantation
Jñāna	Knowledge; The path of knowledge, in which ultimate unity of subject and object is realized

Jñāna Yoga	The path or knowledge, in which ultimate unity of subject and object is realized
Kaivalyaṁ	Lit., isolation; here isolating oneself from the vṛttis, synonymous with apavarga
Kapila	A very ancient sage; founder of the Saṁkhya system of philosophy
Karma Śārīra	The causal body
Karma	Actions; both physical and mental; and the effect of such actions; one's doings in life, which have an impact on one's after-lives
Karma-Yoga	The path of science of action in which every physcial and mental act created by our personality finds its way to the universal Being
Kleśa	Cause of hindrance
Kriyā-Yoga	The Yoga of action
Khyāti	The act of discernment; knowledge
Mahāsamādhi	Final liberation. It also may mean the giving up of the body while in the highest meditation
Mahat	Undifferentiated, cosmic intelligence
Manas	That form of consciousness which receives sense impressions and experiences sense objects
Mantram	A holy name or phrase given by a guru to disciple, and intended for repetition in order to concentrate the mind
Nidrā	Deep sleep

Nirbīja	Without seed; without seeds for future propagation
Nirodha	Restriction; control aimed towards restriction
Nirvicāra	Without analysis (of gross object); without vicāra
Nirvitarka	Without analysis (of gross object); without Vitarka
Nitya	Unchanging, eternal
Niyama	Observance
Prajñā	Insight; Intuitive Knowledge
Prakṛti	One of the two ultimate principles of the Sāṁkhya philosophy, prakṛti denotes the material principle of the universe which evolves as mind and matter; primal matter
Pramāṇa	That by which truth is established; means to acquire right knowledge
Prāṇa	Air; Modifications of prāṇa the vital principle which sustains all life, which are concerned with the vital functions of the body. These are samāna, assimilating energy, located in the stomach area; apāna, expelling energy, located in the organ of excretion; udāna, the uplifting energy; and vyānā the vital force which moves in all directions and pervades the entire body
Praṇava	Valid epistemologies; Mystic syllable 'AUM'
Praṇāyāma	Fourth step in the discipline of Rāja Yoga which regulated control of breath

Praṇidhāna	Surrender
Pratyāhāra	Withdrawal, here of the senses
Pratyakṣa	Direct perception; empirical perception
Pratyaya	Experience
Puruṣa	Spirit; the primal conscious agency
Rajas	That guṇa or form of energy that expresses itself as restlessness and over activity leading to desire and attachment
Rāja Yoga	The path by which unity is experienced within through the control of both internal and external forces
Śabda	Word
Sabīja	With seed; with seeds for future propagation
Samādhi	Concentration; intense concentration leading to trance; the final point in Yoga when the puruṣa realized that it is separate from prakṛti; absorption
Samāna	Movement of bodily fluids between the heart and the navel
Sāṁkhya	One of the six systems of Hindu philosophy founded by Kapila
Saṁprajñāta	With knowledge; conscious of objects; a type of Yoga
Saṁskāra	Subliminal impressions that vṛttis leave on the citta; the sum total of past impressions, caused by thoughts and actions, remain in a subtle form in the subconscious and which may come to the surface in the present life

Saṁśaya	Indecision
Saṁyama	The act of restrictive control
Saṁyoga	Conjunction
Sannyāsin	A Hindu monk. One who have renounced worldly life inorder to realize the Supreme reality
Sattva	Lit., that ness; the phenomenal essence of an entity; that guṇa which is the principle of tranquillity and peace. A state of equilibrium achieved when free from rajas and tamas
Savicāra	With analysis (of subtle object); with vicāra
Savitarka	With analysis (of gross object); with vitarka
Siddhi	Fulfilment
Smṛti	Memory, or mindfulness; attention
Sthita-Prajñā	One of steady spiritual unders-tanding; a man of the highest wisdom
Styāna	apathy
Sthūla	Gross; materially tangible
Śraddhā	Faith; a reasoned, firm faith in the instructions of the spiritually illumined teacher
Sūkṣma	Subtle, intangible
Tamas	That guṇa or form of energy that express itself as inertia
Tanmātra	In Sāṁkhya cosmology, the suble principles of the five basic elements before their expression as Ether, Air, Fire, Water, and Earth

Tapaḥ	Anxiety; self-castingation
Udāna	Movement of bodily fluids from throat upwards
Vairāgya	Passionlessness of obstacles; dispassion; detachment, renunciation
Vānaprastha	Third stage of life of Hindu society, Primarily characterized by contemplation and intensive spiritual study
Vicāra	Reflection on subtle intangible objects; analysis (of subtle object)
Vidyā	True knowledge of the self
Vikalpa	Knowledge derived only from linguistic constructs
Vikṣepa	Distraction; dispersion
Viparyaya	Error; misconception
Vitarka	Analysis (of gross object), debate on material objects
Viveka	That intellectual power which discriminates between the real and the unreal
Vivekin	One who has viveka
Vṛtti	Process; fluctuations caused in one's cognising apparatus on cognition
Vyādhi	Sickness
Yama	The first of the eight steps of Rāja Yoga comprising the five practice; abstention
Yoga	1. A state in which the individual consciousness is merged with cosmic consciousness-as a water drop merges into a lake

	2. The method or methods to realize this state
	3. When capitalized, the path of Rāja Yoga
Yogi	One who performs Yoga

BIBLIOGRAPHY

Aparokṣānubhūti, Swami Vivekananda, Advaita Ashrama, 5, Dehi Entally Road, Calcutta-2. Ed. 1982

Bhagavat Gītā, The Michalski-wienski, Paris. Ed. 1922

Bṛhadāraṇyakopaniṣad, Swami Jagadiswarananda, Sri Ramakrishna Math, Mylapore, Madras. Ed. 1951

Critical Survey of Indian Philosophy, A Dr. Chandradhar Sharma, Motilal Banarsidass, Delhi. Ed. 1983

Concept of Apavarga in Saṁkhya Philosophy, Dr. V.P. Kesavan Nambootiri, Nag Publishers, 11A/U.A., Jawahar Nagar, Delhi-7. Ed. 1990

Concept of Mukti in Advaita Vedānta, The A. G. Krishna Warrior, University of Madras. Ed. 1996

Doctrine and Discipline of Advaita Vedānta, The Dr. B. P. Misra, Oriental Book Centre. Ed. 1998

Doctrine of Karma, Swami Abhedananda, Ramakrishna Math, 19-B, Raja Rajakrishna Street, Calcutta-700 006

Essays on the Religion and Philosophy of the Hindus, H.T. Colebrooke, Galav Publications, Candigarh. Ed. 1982

Essentials of Indian Philosophy, M. Hiriyanna, George Allen & Unwin Ltd., Ruskin House, Museum Street, London. Ed. 1969

Four Yogas of Swāmi Vivekānanda, The Swami Tapasyananda, Advaita Ashrama, Publications Department, Calcutta. Ed. 2003

Hindu Saṁskāras, Rajbali Pandey, Motilal Banarsidass Publishers, Private Limited, Delhi. Ed. 1998

Holy Vedāntic Life, The M.S, Manhas, B.R. Publishing Corporation. (A Divison of BRPC (India) Ltd.,)

Indian Philosophy, S.P.N. Raisharma, Prakashan Kendra, New Buildings, Aminabad, Lucknow. Ed. 1970

Indian Philosophy, Dr. Vatsyayan, Kedar Nath Ram Nath Publishers, Meerut. Ed. 1973

Indian Philosophy, S. Radhakrishnan, New York, London: (The Macmillan Co., George Allen & Unwin, 7th Imp.,) Ed. 1962 Vol. II

Indian Philosophy, S. Radhakrishnan, George Allen & Unwin Ltd., New York. Ed. 1966 Vol. III

Indian Philosophy and Religion, Bibhu Padhi, Minakshi Padhi, D.K. Printworld (P) Ltd., 'Sri Kunj', F. 52, Bali Nagar, New Delhi-110 015. Ed. 1998

Indian Wisdom or Examples, Monier Williams, Indian Reprint Publishing Co., Delhi-110 007. Ed. 1974

Introduction to Indian Philosophy, Ruth Reyna, Tata Mcgrawhill Publishing Co-Ltd., Bombay, New Delhi. Ed. 1971

Kaṭhopaniṣad, Swami Sarvananda, Sri Ramakrishna Math, Mylapore, Chennai. Ed. 1999

Life Surrendered in God, Roy Eugene Davies, Motilal Banarsidass Publishers Private Limited, Delhi. Ed. 1997

Meditation According to Yoga Vedānta, Swami Siddeswarananda, Sri Ramakrishna Math, P.O. Puranattukara, Dt. Trissur, Kerala State, Pin-680 551. Ed. 1990

Meditation and Mantras, Swami Vishnu Devananda, Motilal Banarsidass Publishers, (Private Limited), Delhi. Ed. 1999

Meditation and Its methods, Swami Vivekananda, Advaita Ashrama, Calcutta. Ed. 1983

Meditation Mind and Patañjali's Yoga, Swami Bhaskarananda, Sri Ramakrishna Math, Mylapore, Chennai. Ed. 2001

Methods of Knowledge, Swami Satprakashananda, Advaita Ashrama, Publication Department, Calcutta. Ed. 1995

Muṇḍakopaniṣad, Swami Sarvananda, Sri Rama-Krishna Math, Mylapore, Chennai. Ed. 1999

Outlines of Indian Philosophy, M. Hiriyanna, Motilal Banarsidass Publishers, Private Limited, Delhi. Ed. 2000

Patañjali Yoga Sūtras, Swami Prabhavananda, Sri Ramakrishna Math, Mylapore, Madras. Ed. 2002

Path of Light, The Roy Eugene Davies, Motilal Banarsidass Publishers, Private Limited, Delhi. Ed. 1999

Philosophy of Śri Nārāyaṇa Guru, The Dr. P. K. Sasidharan Nair, Publications Division, Madurai Kamaraj University, Madurai. Ed. 1998

Practice of Meditation, The Swami Ritajananda, Sri Ramakrishna math, Mylapore, Madras, 600 004. Ed. 1996

Praśnopaniṣad, Swami Gambhirananda, (trans) Advaita Ashrama, Calcutta. Ed. 1997

Rāja Yoga, Swami Vivekananda, Advaita Ashrama, (Publication Department) 5, Dehi Entally Road, Calcutta- 700 014. Ed. 1999

Revealing Advaita Vedānta, Dr. P.K. Sasidharan Nair, New Bharatiya Book Corportation, Delhi, India. Ed. 2004

Ṛg Veda, Geldner Karl, (Trans) Hos, Harward University Press, Cambridge. Ed. 1951-57

Sāṁkhya Kārikā of Īśvara Kṛṣṇa, Swami Virupaksananda, Sri Ramakrishna Math, Mylapore, Chennai- 600 004. Ed. 1995

Śaṅkara on the Yoga Sūtras, Trevor Legett, Motilal Banarsidass Private limited. Delhi. Ed. 1992

Science of Yoga, The I.K. Taimni, The Theosophical Publishing Adayar, Chennai, India. Ed. 1999

Short History of Sanskrit Literature, A T. K. Ramachandra Aiyar, R.S. Vadhyar & Sons, Book sellers & Publishers, Kalpath, Palghat -678 003. Ed. 1977

Simple Study of Indian Philosophy, A Dr. S. Balakrishna Pandit, Sanjeet Book Dept. Nai Sarak, Delhi-6. Ed. 1975

Study of the Sāṅkhya Kārikā with Special reference to Sāṁkhyataruvasanta, A Dr. P.K. Sasidharan Nair, publications Division, Madurai Kamaraj University, Madurai. Ed. 1981

Study of the Self Concept of Sāṁkhya-Yoga Philosophy, V. Cataline Francis, Munshiram Manoharlal Oriental Publishers and Book Sellers, Delhi. Ed. 1968

Taittrīyopaniṣad, Swami Sarvananda, (Trans), Sri Ramakrishna Math, Madras. Ed. 1997

Tarka Saṁgraha, K.C. Mahendale, Bharatiya Book Corporation, Delhi. Ed. 1991

Tat Tvam Asi, Pathikonda Viswambaranath, Motilal Banarsidass Publishers, Private Limited, Delhi. Ed. 1998, Vol. II

Yoga and Indian Philosophy, Karel Werner, Motilal Banarsidass Publishers, Private Limited, Delhi. Ed. 1998

Yoga as Philosophy and Religion, S.N. Dasgupta, Motilal Banarsidass Publishers, Private Limited, Delhi. Ed.1998

Yoga and the Teaching of Krishna, Ravi Ravindran, The Theosophical Publishing House, Adayar, Chennai. Ed. 1998

Yoga for Beginners, Swami Ghaneswarananda, Sri Ramakrishna Math, 16, Rama-krishna Math Road, Madras, 600 004. Ed. 1976

Yoga its theory and Practice, Swami Abhedananda, Ramakrishna Math, 19-A&B , Raja Rajakrishna Street, Calcutta, India. 700 006. Ed. 1997

Yoga Philosophy in Relation to Other Systems of Indian Thought, S.N. Dasgupta, Motilal Banarsidass Publishers, (Private Ltd), Delhi. Ed. 1996.

Yoga Psychology, Swami Abhedandanda, Ramakrishna Vedanta Math, Calcutta, India. Ed. 1999

Yoga Sūtra of Patañjali, Bangali Baba, Motilal Banarsidass Publishers, Private Limited, Delhi. Ed. 1999

Yoga Sūtras of Patañjali, Saugata Bhaduri, D.K. Print world Private Limited, New Delhi-110 015. Ed. 2000

Yoga Sūtras of Patañjali on Concentration of Mind., Fernando Tola, Carmen Dragonetti Motilal Banarsidass Publishers, Private Limited, Delhi. Ed. 2001

Yoga Vārttika of Vijñānabhikṣu, T.S. Rukmani, Munshiram Manoharlal, 54, Rani Jhansi Road, New Delhi - 110 005. Ed. 1998 Vol. I to IV

Articles

A critical note on the way to attain the goal of life in the Sāṁkhya and the Yoga Philosophies, P.K. Sasidharan Nair, Reprinted from MKU Journal Vol. IX, No. 2, Page 19-21

Buddhi (Intellect) and Its manifestation, P.K. Sasidharan Nair, Ganganatha Jha Kendriya Sanskrit Vidhyapeetha, Vol. XXXVI Jan-Dec

Concept of Prakṛti in the Sāṁkhya Philosophy, P.K. Sasidharan Nair, Samskṛta vimarsa, Rāṣṭriya Samskṛta Samstān, New Delhi. Vol. V. December 1977

Concept of Puruṣa in the Sāṁkhya system, P.K. Sasidharan Nair, Reprinted from Annals of Oriental Research, Silver Jubilee Volume, 1975, Madras University

Karma and Rebirth, P.K. Sasidharan Nair, Reprinted from MKU Journal, Vol. VII

Paths of Meditation (Meditation according to Patañjali), Swami Harshananda, Sri Ramakrishna Math, Mylapore, Madras-600 004. Ed. 1980

Paths of Meditation (Meditation according to Aṣṭāṅga Yoga), Swami Vijnananda, Sri Ramakrishna Math, Mylapore, Madras-600 004. Ed. 1980

Paths of Meditation (Meditation and the Intelligent Aspirant), Swami Sastrananda, Sri Ramakrishna Math, Mylapore, Madras-600 004. Ed. 1980

Problems in the Relationship of the Spirit and Matter with Special Reference to the Sāṁkhyakārikā of Īśvara Kṛṣṇa, P.K. Sasidharan Nair, Reprinted from MKU Journal Vol. IX. June, 1980

Replications on Hindu Spirituality, John Moffilt, Heritage Publishers, New Delhi

The Yoga system of Patañjali, J.H. Woods, Harvard University Press, repr, Delhi. 1966

Trividham Anumānam, Dhurvas, In the proceedings of the oriental Conference, Poona

Yoga its various Aspects (Dhāraṇa:some Yogic Practices), Ramakrishna Math, Mylapore, Madras-600 004, Ed. 1982

Yoga Its Various Aspects (Gītā on Karma Yoga), Swami Vijnananda, Sri Rama Krishna Math, Mylapore, Madras-600 004. Ed. 1982

Yoga Philosophy of Patañjali, Hariharananda Aranya, Calcutta, 1963

Yoga: The Alpha and the Omega, Osho, December 25, Bombay, 1973

